What Parents Should Do For Pre-School Children

MOST REV. JOHN F. NOLL, D.D.

Good Catholic parents are followed by their little children instinctively in matters religious and spiritual. Interested in everything in which their parents are interested, they naturally ask lots of questions. They see their parents pray and they want to pray. But from careless parents the children get no inspiration, no lofty example, no religious impressions, and are usually not even taught the simple prayers.

A layman recently wrote: "I do not think there is any question but that most Catholic parents have grown accustomed to look to the 'good nuns' for the entire religious training of their children. In a sense they are not indifferent towards religion because they want to send their children to a Catholic school."

He attributes their strange attitude to two misunderstandings: "(1) Parents do not realize how much a small child can grasp about the truths of faith; (2) They feel that since the 'good nuns' are experts in teaching the task can be left safely to them."

A parent whose child had been in a Catholic kindergarten until she started as a first grade student in the parochial school, told me that, after one month, a remarkable change had come over her. She had "indifferent" parents, but they became interested in their religion, because the child was consistently talking about what she had learned in the religion class every day; the child started the practice of saying grace before and after meals. She asked her parents whether they would say the Rosary and she began to be more respectful to her parents. Her father told me that the child had never used the words "please" or "thanks," but now every request started with "please," and the granting of every request was acknowledged with a warm "thanks."

Now why cannot the parents get the child to go that way even before he begins to attend the parochial school? You know how much interested your pre-school children are in certain tales and stories; how well they can follow even a radio program. Why, then, do you not teach them Biblical stories and particularly warm them up to Jesus by telling His life story, and to acquaint them with their heavenly Mother, with their Guardian Angel?

Does not the Bible say that the child will carry through life the good impressions indelibly stamped on its soul in early life? How, then, can any Catholic parent even if he is married to a non-Catholic neglect this, his most binding duty?

Our present Pope referred to this not long ago when he said: "It is your task from the cradle to begin their education for soul as well as for body because, if you do not educate them they will begin for good or evil to educate themselves."

It is during the formative years of a child—and they begin early— that religious training should begin. The foundation should be laid then for a superstructure, spiritually artistic and attractive both to the eyes of man and of God.

Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | News Section

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Official

Remember Your Easter Duty

Sunday, May 31, is Trinity Sunday, the last opportunity afforded people who have not yet complied with their Easter Duty.

Friday of this coming week is the First Friday of the month —the month of the Sacred Heart. Friday, June 12 is the Feast of the Sacred Heart, following immediately the Octave Day of Corpus Christi.

Our Lady of the Lake Seminary at Wawasee will have graduation in the afternoon of June 3, and St. Francis College, Fort Wayne, will hold Commencement on the evening of the same day.

Ordinations to the priesthood will take place at Cedar Lake (Franciscan Order by Bishop Pursley) and at Notre Dame (Congregation of Holy Cross by Bishop Noll) on the same day—June 10.

On June 14, afternoon, Central Catholic High School will hold its Commencement.

On the same evening pastors of the Diocese of Fort Wayne will go on Retreat at Our Lady of the Lake Seminary, Wawasee.

Bishop Pursley is presently conducting a retreat at Philadelphia, and Bishop Noll is attending a meeting of his Committee on the National Shrine in Washington.

Diocese of Fort Wayne

1953 Retreat for Clergy

First Group

June 14-17

Most Reverend John Francis Noll, D.D.

Most Reverend William O. Brady, D.D., Retreat Master

Rt. Rev. Msgr. E. Mungovan, V.G.	Very Rev. Msgr. J. Bapst
Rt. Rev. Msgr. F. Jansen	Very Rev. Msgr. J. Nadolny
Rt. Rev. Msgr. D. Monahan	Very Rev. Msgr. J. Allgeier
Rt. Rev. Msgr. E. Vurpillat	Very Rev. Msgr. M. Shea
Rt. Rev. Msgr. J. Dapp	Very Rev. Msgr. I. Gapczynski
Rt. Rev. Msgr. J. Sabo	Very Rev. Msgr. J. Doktor
Rt. Rev. Msgr. M. Abraham	Very Rev. Msgr. C. Girardot
Rt. Rev. Msgr. J. Sullivan	Very Rev. Msgr. F. Guerre
Rt. Rev. Msgr. C. Feltes	Very Rev. Msgr. C. Mlinarovich
Very Rev. Msgr. H. Hoerstman	Very Rev. Msgr. T. Dillon
Very Rev. Msgr. J. Skrzypinski	Very Rev. Msgr. C. Bickauskas
Very Rev. Msgr. G. Moorman	Very Rev. Msgr. A. Brandehoff
Very Rev. Msgr. J. Seimetz	

Rev. E. Ley	Rev. L. Michalski	Rev. J. Moskal
Rev. P. Biegel	Rev. H. Conway	Rev. C. Moskwinski
Rev. A. Van Rie	Rev. L. Hildebrandt	Rev. J. Bonk
Rev. P. Roederer	Rev. R. Derrick	Rev. J. Lesniak
Rev. R. Grunenberg	Rev. J. Utas	Rev. W. Pawlicki
Rev. J. Chylewski	Rev. W. Karp	Rev. J. Beckman
Rev. J. Wroblewski	Rev. L. Krause	Rev. L. Hoffmann
Rev. J. Costello	Rev. H. Miller	Rev. M. Kelner
Rev. E. Boney	Rev. C. Seeberger	Rev. A. Grutka
Rev. J. Bick	Rev. L. Bozik	Rev. L. Fettig
Rev. C. Stoll	Rev. J. Hammes	Rev. T. Janicke
Rev. V. Uvodie	Rev. J. Hession	Rev. J. Roesler
Rev. W. Atwater	Rev. V. Karcz	Rev. A. Junk
Rev. M. Gadacz	Rev. S. Schmitt	Rev. F. Westendorf
Rev. J. Lothamer	Rev. M. Bodinger	Rev. T. Durkin
Rev. P. Schmidt	Rev. C. Holsinger	Rev. J. Buczyna
Rev. J. Woods	Rev. A. Reinig	Rev. E. Zimmerman
Rev. E. Eisenhardt	Rev. J. Schaeffer	Rev. J. O'Connor
Rev. G. Gyorfy	Rev. M. Campagna	Rev. R. Urbine
Rev. M. Petzold	Rev. W. Mannion	Rev. D. Pallone
Rev. R. Emmons	Rev. C. Suelzer	Rev. L. Armbruster
Rev. A. Kondziela	Rev. S. Zjawinski	Rev. W. Hodde
Rev. J. Zobel	Rev. J. Sipos	Rev. D. Dennihan
Rev. W. Ehrman	Rev. E. Swiegart	Rev. R. Balzer

Continued on page 8A

Joint Observance In East Chicago

Entire Class Will Celebrate Its Silver Anniversary In Priesthood

East Chicago—On June 2, 1928, the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, ordained eight deacons at the Cathedral of the Immaculate Conception in the See city.

Today, each member of the class is living, and with his ordaining Bishop, is anticipating a reunion and silver jubilee celebration scheduled for Tuesday, June 2, when seven of the eight will assist at a Solemn Mass of Thanksgiving in Immaculate Conception Church, here, to mark the anniversary. The Mass starts at 11:00 a.m. D.S.T.

The jubilarians who will note their 25th sacerdotal year are the Rev. Michael Campagna, pastor, Immaculate Conception, East Chicago; the Rev. Leo Breitenbach, pastor, St. Patrick, Kokomo; the Rev. Joseph Hennes, pastor, St. Monica, Mishawaka; the Rev. Wilfred Mannion, pastor, St. Luke, Gary; the Rev. Curt Suelzer, St. Joseph, Mishawaka; the Rev. G. Nelson Sullivan, Veterans Administration Hospital, Long Beach, Calif.; the Rev. Jerome Walski, pastor, St. John, Tipton and the Rev. Stanley Zjawinski, pastor, Sacred Heart, LaPorte.

Only Father Sullivan will be unable to attend the celebration.

Bishop Noll, the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne and all the priests of the diocese have been invited by the Class of '28 to participate in the observance.

Father Campagna will be the celebrant, assisted by members of the class.

The dinner for the clergy will be served at 12:45 p.m. in the St. John's Panel Room, Whiting.

The jubilarians were graduated as follows from three seminaries in the United States: Fathers Campagna, Breitenbach, Hennes, Sullivan, Walski and Zjawinski, Mount St. Mary's Seminary, Cincinnati, Ohio; Father Suelzer, The Josephinum, Columbus, Ohio; and Father Mannion, St. Francis Seminary, Milwaukee, Wis.

Fathers Breitenbach and Walski of the Lafayette Diocese have already noted their jubilees in their respective parishes. Father Sullivan will note the day at a private Mass in California and Father Hennes will probably celebrate the occasion at his parish sometime in the fall.

Parish celebrations are scheduled for Fathers Campagna, Suelzer and Zjawinski on Sunday, May 31 and for Father Mannion, Sunday, June 7.

Father Campagna

On Sunday, May 31, Father Campagna will offer a Solemn Mass of Thanksgiving at 11:00 a.m., in Immaculate Conception Church, here. Present and former parishioners and personal friends will greet him at open house in the parish hall from 1:00 to 5:00 p.m. The parish banquet will take place on Wednesday, June 10 at 7:00 p.m. in

Continued on page 8A

Father Zjawinski

Father Mannion

Father Suelzer

Father Campagna

Father Hennes

St. Mary's College To Erect $1 Million Fine Arts Building

Notre Dame—Construction of a modern, $1,000,000 fine arts building will start in August on the St. Mary's College campus, Sister M. Madeleva C.S.C., college president has announced.

The 116-room two story building will have a 1,200 seat auditorium, a 250 seat little theatre, and will be devoted to classes in music, drama, the dance, painting, sculpturing, ceramics, weaving, stained glass work and speech.

It will also have a library with three small recording and listening booths, a radio studio, a photography laboratory and studio, an art supply store, several rooms for stage productions, and a complete four-room apartment for a maintenance family.

Sister Madeleva said the U-shaped building will be erected between Holy Cross and Le Mans Halls just north of the "heart" campus driveway. This area is vacant except for trees.

The building will cover about 6,600 square yards, an area larger than a football field.

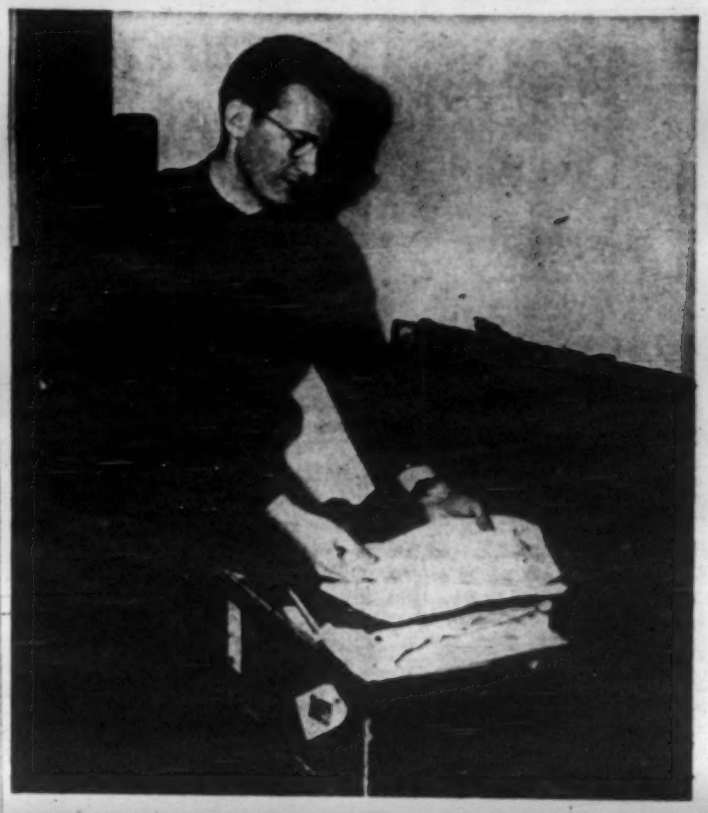
The top of the U will face east, with the auditorium on the south wing, classrooms on the north and the little theatre in the center. The wings will be joined in the front by an arcade.

There will be no middle aisle in the Continental-type auditorium. Audiences will enter the large room through seven doorways on each side of the seats, not from the rear as in conventional auditoriums. Sister said the entire auditorium is European style.

The building is scheduled for completion by June, 1955, the 100th anniversary of the school at its present location. The last major building erected on the campus was the library in 1941-42 to commemorate the centennial of the Sisters of the Holy Cross, operators of the college.

Final plans for the building, which has not been named, will be ready at the end of this month and building contracts will be awarded about mid-June, Sister Madeleva said. The architects are Naess and Murphy, Chicago.

Sister said 25 per cent of the $1,000,000 will come from the college building fund; another 25 percent from the estate of Sister Frances Jerome, former college vice president who died in 1949, and the remainder from contributions.



MISSIONARY SCIENTIST—Rev. John VandenBossche, C.S.C., packs his clothing, books and laboratory equipment in preparation for a voyage next month to Pakistan where he will help establish the science department of five-year-old St. Gregory's College in Dacca.

Rev. John VandenBossche, C.S.C., a native of South Bend's St. Matthew's parish, will sail next month on a 10,000 mile journey to the Holy Cross missions in Pakistan. The 29-year-old priest, who will receive his master's degree in physics from Notre Dame on June 7th, will help establish a department of physics at St. Gregory's College in Dacca, Pakistan.

Father VandenBossche is now spending a brief vacation at the home of his mother, Mrs. M. R. VandenBossche, 1122 Milton Street in South Bend.

"St. Gregory's College was founded about five years ago and now has 160 students," Father VandenBossche said, "but we will just be starting from scratch in setting up the science laboratories." Father VandenBossche has studied the Bengali language at the Holy Cross Foreign Mission Seminary in Washington, D.C., but all the instruction at St. Gregory's is in English, he said.

Father VandenBossche was ordained a priest of the Congregation of Holy Cross in 1951 by the Most Rev. Leo Pursley, Auxiliary Bishop of Fort Wayne. He was graduated from Notre Dame in 1947. He entered the Holy Cross Seminary at Notre Dame following his graduation from Central Catholic High School, South Bend, in 1942.

Now busy packing clothes, books and even some laboratory equipment, Father VandenBossche will sail from New York on June 18th. "We hope to stop in Rome on our way to Pakistan," Father VandenBossche added, "to ask the blessing of the Holy Father on our work in the foreign missions."

Bishop Noll To Officiate

20 To Receive Diplomas At Diocesan Seminary

Wawasee—Twenty minor seminarians will receive diplomas from the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, in the graduation rites at Our Lady of the Lake Seminary, Wednesday afternoon, June 3. Following the Bishop's address, the winners of awards for scholastic achievement in Latin, English and oratory will receive their medals. The Very Rev. Francis P. Pitka, O.S.C., Rector, will preside at the graduation.

Robert Scheidler from Hartford City is the valedictorian of the class.

Seven graduates are studying for Fort Wayne Diocese, six for Lafayette, five for Toledo, one for Owensboro, Ky., and one will enter the novitiate as a candidate for the Crosier Order.

William Fink from Huntington has earned the Bishop Noll Latin medal for maintaining the highest average in Latin during his last two years at Our Lady of the Lake. Ronald Kidd of Albany, New York, will receive the Bishop Bennett Latin award for achieving the highest average in his first four years. He has also won the declamation medal for the year.

The Bishop Pursley Essay medal will be given to Robert Coleman of La Porte, Indiana, for his essay entitled: "The Excellency of Dramatics." The Monsignor Conroy Oratory medal will go this year to Jerome Leahey of Union City. Edward Ramesh of Whiting and James Kennedy of Hobart will also receive medals for outstanding achievement in a national Latin examination.

Candidates for Fort Wayne are: Elmer Berta of South Bend; Paul Bueter and Joseph Colligan of Fort Wayne; William Fink of Huntington; Joseph Kosiba and Joseph LaMere of Hammond; and Camillo Tirabassi of Cleveland.

For Lafayette: Donald Gross of Tabot; William Higi of Anderson; Donald Lucas of Chicago; Frank Manieri of Cleveland; Robert Scheidler of Hartford City; and Richard Smith of Logansport.

For Toledo: Thomas Gorman of Lima; Emery Ignacz, James Irmen, Robert Wilhelm and Louis Willard all of Toledo.

For Owensboro: Walden Crabtree of Evansville.

For Crosier Order: Paul Witzke of Marion.

Three From Diocese Get Clarke College Degrees

Dubuque, Iowa—Among the candidates for degrees at Clarke college, on May 30, will be Geraldine Adams, Hammond; Jean Fife, East Chicago, and Patricia Johann, Hammond. Miss Adams and Miss Fife will graduate with majors in sociology. Miss Johann majored in art. All three are graduates of Bishop Noll high school in Hammond.

South Bend Legion Of Mary Marks 10th Anniversary

By GERARD HEKKER

"We give a very special blessing to this beautiful and holy work—the Legion of Mary. Its name speaks for itself. The image of Mary Immaculate on its Standard portrays high and holy things."—Pope Pius XI, September 16, 1933.

It was May 30, 1943—the eve of the Feast of Our Lady, Mediatrix of All Graces. Eleven persons met at the Aquinas Library in South Bend to hear the story of the Legion of Mary from Isabel Edelen of Fort Wayne.

This Sunday, May 31, at St. Adalbert's parish hall, the South Bend Curia of the Legion of Mary will hold a dinner to commemorate the 10th anniversary of the establishment of the Legion in South Bend.

At that first meeting in 1943, Miss Edelen told of the Legion's birth in Dublin, Ireland in 1921 and of her own experiences as a Legionary in St. Louis. A model meeting was held for the purpose of organizing the first praesidium in South Bend—the third in the diocese of Fort Wayne.

Under the guidance of the Rev. Louis J. Putz, C.S.C., of the University of Notre Dame, as spiritual director and Walter Clements as president, the first praesidium set about its work of visiting the County jail, County infirmary, hospitals and homes.

During its early meetings, the Queen of Apostles Praesidium set as its goal the establishment every year of a praesidium in a South Bend Parish. Ten years later, that goal has been passed.

Today, the South Bend Curia, which is composed of praesidia in South Bend, Mishawaka, Elkhart and New Carlisle, numbers 20 praesidia (14 senior praesidia and six junior praesidia) with 187 active members and 3,364 auxiliary members.

What is the Legion of Mary? ". . . it is a group of people organized under the patronage of the Blessed Virgin to act as the eyes and ears and arms and legs of the priest in helping to bring to him innumerable souls with whom he would not ordinarily come into contact."

Besides this, the Legion of Mary is a great deal more. It is a group of ordinary, average persons who, in a very impersonal way, tackle some highly personal assignments.

The primary purpose of the Legion of Mary is the personal sanctification of its members. Each day the Legionary says a group of prayers known as the Catena Legionis. Along with this the Legionary endeavors "the performance of a substantial active Legionary work, in the spirit of faith, and in union with Mary, in such fashion that in those worked for and in one's fellow-members, the Person of Our Lord is once again seen and served by Mary, His Mother."

This Legionary work includes visits to homes (1,927 last year) for the following reasons: To take parish census; to visit sick, aged and blind; to visit families concerning marriage validations, baptism of children, fallen-away and lax Catholics as well as prospective converts; to recruit members for parish societies; to give Catechism instructions; to visit newcomers to the parish and many more sundry assignments which assist the pastor in the proper functioning of his parish.

Other works of the South Bend Curia includes visits to hospitals, homes for the aged, the County jail and the farms in the South Bend area employing Mexican Migratory families. From these works come a whole set of statistics which are a litany of personal sanctification.

Some examples can be seen as the results of visits to the County jail: one girl went to confession and received Holy Communion at the jail; two former prisoners were baptized; one man who returned to the Church after 20 years absence helped to instruct a man who was received into the Church in the State prison; one woman took instructions and another fallen-away Catholic started going to Church; a regular correspondence was started with several girls sentenced to State schools who are interested in entering the Church.

A CHILD IS BORN AGAIN—Each year, under the direction of the Rev. Peter P. Forrestal, C.S.C., professor of Spanish at the University of Notre Dame (shown baptizing a young Mexican boy), Legionaries work among migratory Mexican families—arrange for them to receive the sacraments, drive them to Mass and instruct the children.

In talking to some members of the South Bend curia, you can't get them to relate an outstanding experience which has happened to them in any of their Legion work. They don't operate that way. They are not social workers. They are primary interested in a person's spiritual welfare—the salvation of his soul—and whether or not their efforts have been successful can never be ascertained in this world.

"I'll never forget my first assignment," claims Mary Phelps, president of the South Bend curia, but she is not concerned with the individual she was visiting. She was thinking of her own feeling of inadequacy because, in spite of spiritual strength, it's expression is subjected to human frailty. This feeling is constantly with the Legionary because he approaches each individual with the attitude that this person is an equal or better. Each new assignment for a legionary is a challenge. Each new assignment brings to the Legionary that same feeling of the unexpected.

This Sunday, Legionaries and their officers: Miss Phelps; Joseph F. Ruetz, vice president; Rita Hein, secretary, and Ida Dujardin, treasurer, will celebrate their anniversary. The past ten years have been filled with many prayers and good works. The Legionaries will be looking forward to the future and many more years of hard work. In looking into the years ahead, all legionaries can't help but think of Bishop Fulton J. Sheen's gloring prediction:

"On October 13, 1917, when Our Lady appeared at Fatima, Communism was just beginning to gnaw into the vitals of the world. In another 24 years Communism will no longer be in existence. What will disappear will be a Red Dictator reviewing his troops in Red Square. What will survive will be Our Lady of the Kremlin reviewing in the White Square below, her troops of the Legion of Mary."

Junior Orphans Guild Elects New Officers

Fort Wayne—Mrs. John H. Nill has been elected president of the Junior Orphans Guild. Others elected were Mrs. J. Orval Saul, vice-president; Mrs. Richard Gillig, secretary, and Mrs. Don D. Dolan, treasurer.

The group will close the season with a picnic at 6:30 p.m. Tuesday, June 16, at Sears Pavilion. Mrs. Donald Hoffman is chairman.

Behind The Footlights

Seminarian Takes Look At 'Excellence Of Dramatics'

By ROBERT COLEMAN

This week "Behind the Footlights" has a guest columnist. Robert Coleman will receive his diploma next Wednesday afternoon at Our Lady of the Lake Seminary, Wawasee. His essay, "The Excellence of Dramatics," won for him the Bishop Pursley Essay Medal.

A parish priest is a man among men. He has a certain equality with the truck driver asleep in the back row. He is a quarterback on a football team fighting against the powers of darkness. A great danger lies in his changing this metaphor, in his considering himself a checker player playing the devil for some inanimate hunks called parishioners. He is tempted to forget that this sleepy, ignorant truck driver has something to say about his own and his neighbor's salvation.

Putting on plays makes a person very conscious of the fact that the little man has a great deal to say about whether a society overcomes hazards or the hazards make corporate and individul failures out of the members of the society. If the lowly prompter falls asleep at the script, the melancholy Dane can immediately degenerate into a very young and very frightened American seminarian. A misplaced titter will turn a passion play into a blasphemous burlesque. The wrong kind of lighting or an ill-timed curtain will completely spoil the effect of an inspired soliloquy.

Also, little people resent people who do not consider them people; just as stage hands resent haughty prima donnas, so do parishioners rebel against high and mighty pastors. Dramatics teaches the eternal lesson of teamwork, the lesson that the big man cannot do much in any field without the free and whole-hearted help of his little men—and that the little men would rather like to have him keep this in mind.

A parish priest ought to be all things to all men. One thing that he especially ought to be is a close personal friend to everybody under his care. Friendship requires a community of interests; the friends have to have something to talk about besides the mystery of the Trinity and the next card party.

Dramatics widens a person's interests and gives him more to talk about. What modern play is staged without a dozen different varieties of flood-lights and spot-lights? And what modern man is not interested in electrical work? A priest can get immeasurably closer to the men of his parish through a little thing like a knowledge of electricity. It makes them realize that he and his religion live in the same world they do.

Carpentry is just as important in man's world as electricity; and a fellow who can outfit a mystery play with a practical fireplace, sliding book-cases, and secret panels can talk it with the best of them. Why, the former actor can even talk intelligently to the ladies about sewing; he gets plenty of practice in that art in the weeks before every costume play.

But perhaps the big way in which the Dramatics Club brings a seminarian closer to his future parishioners is by helping him to get rid of his scholar's fear of manual labor. It has been jokingly observed that if the club ever holds auditions for new members, the prospects ought to be tested on their ability with broom and bucket rather than on their mastery of the spoken word.

Finally, a priest ought to be another Christ. Probably, the most striking human attribute of Christ was His speaking ability. Long before people became interested in His doctrine they came in droves simply to hear Him talk. Nowadays many who want to be other Christs let their seeking of this important perfection of their Model be pushed to the background. Saint Augustine said that the word that comes out of a priest's mouth is just as important as the Word he holds in his hands; the main purpose of the Dramatics Club is to make this "word" as perfect as possible.

You may say, "How can saying about seventy-five words in two or three plays a year, as most of these fellows do, help to make a person an accomplished public speaker?" I answer that there is such a thing as education by association, that nobody can hear the directors' oft-repeated pleas to, "Turn it up and get the potato out of your mouth. Get mad! you don't like this guy!" without learning a few of the most important elements of oratory.

I also answer that simply getting used to being before the public will be a tremendous strengthener for the young priest's knees on the day when he comes before them to speak long and seriously.

Of course, learning to work in a team, making friends with his parishioners, and talking well are only means to attain the big purpose of a priest—getting himself and all those in his charge to Heaven.

The big way that a seminarian ought to model himself after Christ is by becoming a saint. A possible pitfall here is the tendency today among spiritually-minded people to consider sainthood a synonym for withdrawal from the world, to think of contact with people as something degrading, to forget that the Saint of saints was a social saint.

It is very easy for a seminarian to withdraw into his own little mental cloister of prayer, study, and books and look at the rest of the seminary and society at large as something about a million miles away. A cloistered saint can certainly give immeasurable glory to God and help to the Mystical Body, but he does not give the kind of glory and help God wants from another Christ in a parish.

The Dramatics Club is a way out of this pitfall; for although many things help form a saint, it takes a society to form a social saint. A club provides a wonderful opportunity to extend an abstract, disembodied kind of spirituality into a love-your-neighbor, lend-a-helping-hand kind.

A person's whole life in the Dramatics Club can be a kind of rehearsal for his life in a parish. If he can actively love his fellow members in this small society—brilliant and not-so-brilliant, friendly and irritating—he will be able to love his fellow members of the big society. If he cannot, he knows that he must polish up his delivery before he steps on God's stage for the performance that really counts.

HEAD NEWMAN CLUB—Officers of the Newman Club at Ball State Teachers College, Muncie, are: (seated left to right) president, Mary Cloghessy, Whiting; recording secretary, Mary Ann Patterson, Rome City; corresponding secretary, Katherine Barany, South Bend; (standing, left to right) treasurer, Marvin Pozdol, Michigan City; The Reverend James Leah, St. Mary Church, Muncie, Chaplain, and vice-president, Frank Sharkey, Hammond.

Ball State Newman Club Names Officers

Muncie—At the annual spring elections, the Newman Club of Ball State Teachers College here elected the following new officers: president, Mary Cloghessy, Whiting; vice-president, Frank Sharkey, Hammond; recording secretary, Mary Ann Patterson, Rome City; corresponding secretary, Katherine Barany, South Bend; and treasurer, Marvin Pozdol, Michigan City.

Beatrice Anne Bodney, Whiting, and Carl Quinn, Seymour, are the new representatives to the Ball State religious council. The Rev. James Leah is club chaplain. Lawrence J. Scheidler, professor of social science at the college, is the faculty sponsor.

New members of the executive committee include Robert Sluyter, Fowler, chairman of the religious program committee; Joan Steenbergh, South Bend, and Chester Kubit, LaPorte, co-chairmen of the publicity committee, and Beatrice Anne Bodney and Richard P. Muller, Fowler, co-chairman of the membership committee.

The vice-president, Frank Sharkey, is in charge of the social program. Sue Dickman, Webster, is historian.

Noel Lewis, Fort Wayne, is the director of the music committee. Mary Ellen Voisard, Muncie, is in charge of alumni relations, and Katherine Barany is the editor of the Newman Club's newspaper, **The Newman Newsman.**

During the year, the Newman Club has participated in various campus functions. The club received the second place award in the float contest held during Ball State's Homecoming festivities last fall. Newmanites sponsored a booth at the Kampus Karnival conducted by the World Student Service Fund to raise funds for needy students all over the world. Two communion breakfasts were held during the year. Once a week, study groups or lectures are given for the club. The annual picnic and a bake sale in the dormitories were among the recent spring activities of the club.

Japanese Town Gives Mother's Day True Religious Flavor

Himeji, Japan—(NC)—Mother's Day had a distinctively religious flavor here this year, thanks largely to Father Andrew Van Overstraeten, Immaculate Heart of Mary missionary from Belgium.

Under the priest's direction, and with the approval of municipal officials, members of the Himeji Women's League presented a series of short religious plays depicting incidents in the life of the Blessed Virgin Mary. In addition, children dressed in the costumes of various nations, paid homage in tableaux, song and dance to the Blessed Mother.

The performances took place in the City Hall and were attended by some 700 mothers. Special guests were 70 old mothers from local institutions who were transported to the hall free of charge. Himeji is about sixty miles from Osaka, Japan's second largest city.

LEGION OF MARY HOLD DAY OF RECOLLECTION—The newly-formed Gary Curia of the Legion of Mary, comprising eight praesidia, held its first Day of Recollection at the Carmelite Retreat House in Munster. Thirty-four senior and 14 junior members attended. At the left is the Rev. John C. Witte, Curia spiritual director pictured with four Carmelite Fathers.

NOT in vain

The poet Longfellow reminds us — "The suffering was theirs, the memory ours . . ."

On this day of remembering their spirits move among us and we are inspired to meet the challenges of life.

Let us preserve the country and the institutions of liberty for which they fell. What grander memorial than this.

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

Vol. XLII | HUNTINGTON, INDIANA, MAY 31, 1953 | No. 5

Our Weekly Chat With You

Dear Readers...

WE RECEIVE so many letters from individuals and from heads of organizations throughout the United States requesting advice concerning the best manner of ridding their community of salacious literature, that we have decided to give advice and instruction in a series of Chats with you in this column.

There has existed in the United States since the year 1937 a committee of Catholic Bishops who head an organization known as "The National Organization for Decent Literature (NODL). It operates an office in Chicago in which are reviewed practically all magazines as well as pocketsize books and comics. Then once a month the periodicals reviewed are listed in O.S.V.'s magazine for priests only, called *The Priest*.

Our policy has been not to send these lists to individuals who might like to have one, because of the danger of the curious using it to purchase some objectionable things to see for themselves what they are.

There is *no arbitrary* placement of certain periodicals on our objectionable list. Each magazine, pocketsize book and comic is related to a *six point Code* drafted by the first committee of Bishops in January, 1937. Any periodical which, over a period of weeks or months, violates one or more points of this Code is listed as objectionable.

If there is not a strong movement in your community to clean the stands of filthy reading matter, it is probably due to the fact that it never had started with full coverage. You will quite readily understand that if dealers in objectionable periodicals in seven or eight parishes volunteered to go along with the NODL while one or two dealers in other parishes were not solicited, the ones who had volunteered to cooperate will soon bring back to their racks what they had promised to keep off – because a neighboring dealer is selling them.

They Can Cooperate

Some dealers will tell those who are working for clean newsstands that they are not at liberty to choose; that the regional distributors require them to take the bad with the good, but court decisions have been against the distributors. The block-booking of magazines is not legal. Each dealer may select the periodicals he prefers to sell, and refuse the others.

If men and women of all the parishes of a community should visit the druggists and all stores in which magazines are sold and procure the consent of the proprietors to cooperate with the NODL, vigilance over these places will still be needed. If after cooperation is promised months pass by before the rack is once more visited for inspection, the dealer will be tempted to accept from the distributor some magazines or

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Queen Elizabeth Will Be Crowned In Church Constructed By Catholics

GREAT BRITAIN is ready for the crowning of Queen Elizabeth II. The coronation is the continuation of a practice started in England many centuries ago by the Catholic Church. It then had immense spiritual significance, but today absolutely none.

Westminster Abbey, where the Coronation ceremony will take place, was built by Catholics and confiscated by Elizabeth I. The crown Elizabeth II will receive was worn by St. Edward, the confessor, a predecessor of several centuries ago, a canonized Catholic Saint.

Kings and Queens were crowned by the Catholic Church chiefly to impress on their Majesties the idea that they not only represented the people, but God Himself, by Whose authority, according to St. Paul, they rule.

The religious ceremonies implied that the ruler was expected, as God's agent, to use his high office to promote religion and morality, and particularly by living a most religious and spiritual life himself. The chief lesson conveyed was that a ruler, like all his subjects, is responsible to a Higher Power; that if he did not fulfill his duties to God the crown which he enjoyed in this world would be turned into misery everlasting.

The ceremony was much like that which takes place at the coronation of the Pope. On him is impressed the idea that he is "the servant of the servants of God"; that the glory of the world is passing from him, and that he must be ready to bear the hostility which Christ had to bear owing to organized opposition to him from the world, friendship with which is "enmity before God."

THEME OF THE MONTH—JUNE — The Church dedicates the month of June to the Sacred Heart of Jesus. This striking reproduction is from an original painting for the Messenger of the Sacred Heart by Leslie Benson, an artist for the Apostleship of Prayer.

Particularly in Great Britain is it important that the civil ruler, who happens also to be the head of the Established Church—a thing which God never commissioned nor intended—strive to bring the people back to God.

The World Almanac credits less than 5% of England's population with active membership in the Established Church.

The predecessors of the Anglican Archbishop of Canterbury, for a thousand years, were Roman Catholic Archbishops, and in full communion with the Holy See. In fact at their coronation they took an oath of allegiance to the Vicar of Christ in Rome.

When was England better off, when all her people were members of the one Catholic and Apostolic Church or at present when at least three-fourths of the entire population is indifferent to religion generally?

In Catholic days England was called "merry" England.

The universally liked Queen is not blameable for this. We wish her a long and happy reign. We are praying that God may be generous to her with His lights and graces so that she may rule as John Ruskin, the great Englishman, believed an English King or Queen should rule. He gave advice to the political rulers when he pointed out that the history of one's country, which is taught in the schools, is not of greater importance than the history of God's Church; that the "language of God's laws, the Ten Commandments, are the basis of all morality"—yet they are unnoticed in the school curriculum; that those influenced by pagan ideas have no right to legislate for Christians or to moralize for them or to reason for them.

Read this from John Ruskin, gathered from "Precious Thoughts" (page 58):

"What do you suppose was the substance of a good education in the Middle Ages? What was taught to a boy as soon as he was able to learn anything? First, to keep under his body and to bring it into subjection and perfect strength; then to take Christ for his Captain, to live always in His presence, and finally to do his devoir—mark the word—to all men . . .

"Your present education, to all intents and purposes, denies Christ, and that is intensely and peculiarly modernism.

"Again, what do you suppose was the proclaimed and understood principle of all Christian government in the Middle Ages? They confessed fear of God and confessed authority of His law . . .

"Now what is the custom of

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For High Schools And Discussion Clubs

Subject: The Holy Trinity

I NEED not tell you how appropriate it is for the Church, after observing feasts commemorating the Incarnation of the Son of God, and the coming into this world of the Holy Ghost, to celebrate a feast in honor of the three Persons of the Blessed Trinity, honoring by the one feast God the Father, God the Son and God the Holy Ghost.

God's nature and essence, because they belong to a Being infinitely great and, therefore, incomprehensible, can be known only faintly by reason, and not too clearly even by revelation.

You would be God yourself if you could comprehend God fully in His nature and essence. Everything pertaining to God's infinity must be mysterious to the highest creature who, because a creature, cannot grasp infinity. But the mystery of the Holy Trinity, once revealed, seems congruous enough. The enlightened human mind perceives in it no contradiction.

As the human eye, unaided, can see less than one per cent of the stars disclosed by a powerful telescope, so unassisted by revelation, the mind can know God only in a very imperfect way. It is clear enough to the cultured intellect that there can be only ONE God, because only one can be the greatest Being imaginable; yet the mind sees no contradiction in this One God existing in Three Persons, as revealed in Holy Scripture (Matt. 3:16; 18:19; Luke 1:35; John 5:17; 14:16).

One God—Three Persons

At Christ's Baptism the Father declared Him to be His beloved Son, and the Holy Spirit appeared over Him in the form of a dove. Here are the three Persons:

"There are three who give testimony in Heaven, the Father, the Son and the Holy Spirit, and these three are one" (John 5:7).

Life is associated in our minds with activity, stimulated from within. We call this the **Life Principle**, whether we apply it to plants or animals or man. In the highest living Being, God, there must be the greatest immanent activity of a spiritual nature, because God is pure Spirit. The chief properties of a spirit are intelligence and will.

To Plato, the pagan Greek philosopher, the mystery of the Bless-

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Ask Us Another

WHAT is the attitude of the majority of Baptists towards baptizing, how did they come into being, and what do they teach as the way of salvation?

We would rather not answer questions which deal with sects within a sect, since there are several hundred of them.

If you will consult the *World Almanac* you will note that there are mentioned these many divisions among Baptists:

Northern Baptist Convention
Southern Baptist Convention
Negro Baptists
American Baptist Association
Christian Unity Baptist Association
Colored Primitive Baptists
Duck River and Kindred Associations of Baptists
(Baptist Church of Christ)
Free Will Baptists
General Baptists

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HONORED BY POPE — Mrs. Carolyn B. Manning, past National Regent of the Daughters of Isabella has been awarded the medal, "Pro Ecclesiaet Pontifice," by His Holiness, Pope Pius XII, for her outstanding work while head of the D. of I. The medal will be conferred June 13 by the Most Rev. James L. Connelly, D.D., at St. Mary's Cathedral, Fall River, Mass.

Michigan City Deanery

District 3 Elects New Officers At Hebron Meeting

By MRS. JOHN CUNNINGHAM

Officers re-elected at a recent district 3 meeting in Hebron at St. Helen's School hall were Mrs. E. G. Volk, Wanatah, president; Mrs. Harri Cucci, Valparaiso, vice president; Mrs. Joseph Vogel, Kouts, secretary-treasurer.

The group heard Mrs. Paul Andres, diocesan N.O.D.L. chairman interpret that orgainization's code. In her talk she criticized indifferent parents who fail to supervise children's choice of reading material.

The speaker remarked that the sordidness of the gutter is prevalent in most of the pocket size books and does not tend to provide healthful food for the mind.

"Trashy literature spreads indecency, while with the reading of approved books, a good philosophy can be absorbed," Mrs. Andres concluded.

Coming Events

Calvary Cemetery in Gary will be the scene of the annual Memorial Day field Mass there on Saturday, May 30, at 10 a.m.

On Saturday, May 30, at 8 a. m., the Huntington Knights of Columbus will hold their annual Memorial Day Mass in SS. Peter and Paul's church.

Holy Trinity School, Gary, picnic, June 4. In case of bad weather, June 5. Breakfast for eighth grade graduates is set for June 7.

The Holy Angels, Gary, graduation breakfast will take place in the school hall at 9:00 a.m., Friday, June 5. Reception in the evening.

Reception and Tea for new members of St. Mark's Archconfraternity, Gary, will be held Sunday, June 7.

Members of Holy Rosary parish, Gary, who will graduate from high school this year will be honored at a breakfast following the 7:30 Mass on June 7. On June 14, Father's Day, fathers of the parish will be honored at a breakfast following the 7:30 Mass.

Commencement Exercises To Be Held Sunday At South Bend High Schools

South Bend—South Bend Catholic High School, which opened in 1928, will graduate its last class of 70 graduates at annual commencement exercises, May 31, in St. Hedwig's Church. Next fall the school will be merged with the new Catholic high school now under construction north of the city.

Three other Catholic high schools of the city, St. Mary's and St. Joseph's Academies and Central Catholic High School also will hold their annual commencement exercises this day.

At Central Catholic commencement exercises in St. Joseph's parish auditorium, Raymond J. Schubmehl, assistant dean of the Notre Dame College of Engineering will give the principal address.

In the morning, the 37 graduates will hear the Rev. Edmund P. Joyce, C.S.C. Notre Dame executive vice president give the baccalaureate address in Holy Cross Church.

Honor Past Officers

Fort Wayne—Past officers of the Catholic Young Adult Club were honored at a fifth anniversary banquet held Sunday night in the Cathedral Grade School Auditorium. Guest speaker at the banquet was Dr. Morton Bolman, who spoke on "We Can't Settle for Less."

KNITTING FOR NEEDY — St. Mary's College for Women, Notre Dame, students have just completed knitting a large supply of baby sweaters prepared for needy mother's in the South Bend area. The work is conducted by the Christ Child Society of South Bend. St. Mary's is a branch of this organization. Shown completing one of the layettes is Mary Catherine Jordon, Pontiac, Ill., left, while Mrs. Jerome Crowley of South Bend and a member of the society looks on.

Gary Deanery

Plans Finished For Conference; Field Mass To Open Meeting

By MRS. CLEATUS L. GUNDY

The June Conference being planned by the Gary Deanery of the N.C.C.W. will be the first in 15 years with a field Mass. Plans for the conference were made at a meeting in the home of the deanery president, Mrs. John Kovan.

The June 9 conference, a day taken from the anniversary of Father Jacques Marquette's explorations, will begin with a field Mass at 10 a. m. The Rev. Joseph Hammes of Crown Point will be the celebrant. The deanery choir will sing the Mass and the Rev. Ambrose Sweitzer of Hebron will deliver the sermon.

Following a short business meeting, luncheon will be served in the pavillion ballroom. Mrs. Alex Waichulis was named general chairman.

Members of the advance gifts committee of St. Ann's Church opened a $50,000 campaign with a dinner in the parish hall. The drive is to raise funds towards a $200,000 school building program. The drive will last until June 7 and will be extended over a 36-month pledge period.

Directing the campaign is C. Lewis Dickson of Manokin, Md. Mr. Dickson said at the recent dinner, "St. Ann parish is faced with a problem that can be solved. Every detail of the campaign has been organized. A substantial sum is needed to fulfill the program, but whatever the objective, it will be within the reach of the people of the parish."

The Rev. John N. Beckman, honorary chairman and treasurer, explained that the program will be divided into three projects; debt of the present school; construction of west wing, and construction of east wing.

ST. FRANCIS ALUMNAE OFFICERS INSTALLED — New officers of St. Francis College Alumnae Asociation, who were elected and installed recently, are pictured above. Left to right seated are Mrs. Chrales Jacobs, president; Miss Margaret Fedewa, vice-president, and Mrs. Donald Jenne, corresponding secretary; standing, Mrs. Wayne Walker, treasurer, and Miss Alice Uecker, recording secretary. (**News-Sentinel** photo).

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The Christophers

Trying To Stir Up A Sense Of Personal Responsibility

LOUIS C. FINK

MILLIONS of us sit at home and wish we could do something about a truce in Korea; wish we could empty the jails and concentration camps behind the Iron Curtain; wish we could make converts in Asia, in Africa; wish we could answer the anti-Catholic stories that sometimes fly around America.

Too many of us merely sit and wish. We are not powerful figures in the public eye, so we think we can't do anything to help. A bedridden war veteran writes radio scripts of high quality. A housewife begins to take interest in politics at the precinct level. A teacher shrugs off her discouragement and continues to teach, so that she may tell her pupils about God.

A young executive gives up a good job to enter government at a lower salary. A dairy farmer prays for the President while he milks his cows. And a housewife—resentful because there was no reference to God in her local schools—worked 18 months to have plaques installed, reading "In God We Trust."

Not much in the way of accomplishment? Maybe, but all these things constitute a beginning. Their cumulative weight is very heavy. Their cumulative force can be overpowering. There are certainly more of us who want the **right** than those who want the **wrong**. So those people listed above have started to work for the **right**. They have adopted that sense of personal responsibility which is so important. When we all think of the fight as our fight, then we will win.

No Organization

Working through personal action is the method of the Christophers. You could almost say there are a million members of the Christophers, but the organization has no members. No, and it has no meetings, no dues, and no responsibilities except to do whatever you can. Almost a million people get a little pamphlet every month, called "Christopher News Notes," but that's as close as they come to having a membership list.

The Christophers want the individual to act, so they resist organization. You have to ask for the "News Notes" in your own name; they won't accept your name from a third party. They refuse fund-raising drives. They don't have meetings, and there is no organization except the national headquarters in New York, where most of the staff works on the mail.

Their aim is to get people to act: to approve of the good instead of merely disapproving of the bad; to do something about the world instead of just talking; to say "It can be done," instead of, "It can't." As Father James Keller, their founder, says, the Christophers "accentuate the positive."

They took the name of Christophers because the word means "one who bears Christ." Saint Christopher, you know, was a martyr. He really existed, but his life is not well known. There is a legend that he was a powerful man who worked for one master after another, finding them all unsatisfactory. Finally, a hermit told him to work for Christ, and he used his great strength to carry people across a dangerous stream. A small task, but one that he could do—the Christopher ideal in action.

The legend says that one day he was asked to carry a boy across the river. As he struggled across, the boy grew heavier and heavier, until finally Christopher decided he must be carrying the whole world on his shoulders. On the other side at last, he asked the boy who he was—and got the answer that He was the Creator and Redeemer of the world. To prove His point, the boy told Christopher to plant his staff in the ground. The next morning it had sprouted into a lovely palm tree!

You Do Matter

That's a legend, but it's the Christopher movement in action. You use your particular abilities, whatever they may be. You take on a simple task and keep at it. Gradually, you find your burden increasing. You—who thought you didn't matter—suddenly find that the weight of the world is on your shoulders, and your strength is very important.

You must surely have heard of the Christophers before this. Nearly a million people read the monthly "News Notes." Nearly two million books—like "Three Minutes A Day" and "You Can Change the World"—are in circulation, many of them in paper-backed editions selling for only 35 cents. Almost 5,000 prints of Christopher movies are in circulation; nobody knows how many millions have seen them. Eight million people see three Christopher television programs. More than 400 radio stations carry the Christophers program. Eighteen newspapers carry the Christopher column every day.

The impact of all this publicity has only one purpose, to make each man aware of his own responsibility. They don't want you to let George do it; they want you to do something yourself. The theory is the old story of the candle; it's better to light one tiny, flickering candle than to sit back and complain because the world is so dark. Candles light other candles; when enough of them are lit, the darkness will be gone.

Seven Rich Fields

In order not to be vague or general, the Christophers have picked out special fields where they think your work is needed most. They especially recommend Education, Government, Creative Writing, Labor Relations, Social Service and Library Work. Take a look at the list. Aren't those the very fields in which the enemies of decency are most active? Haven't we been concerned about atheism in our schools, dishonesty in our governments, Communism in our labor unions, indecency in our books, and plays and TV programs? See how much we need to bring morality and religion into our works with the underprivileged, morality into the books on our library shelves.

The Christophers suggest that if you are in one of these fields, you start looking around for ways to improve the situation. If you are not in one of these fields, it might be possible for you to change. And if you haven't found your place in life yet, see where the need is greatest.

It doesn't really matter what you do for a living. You start at home, with yourself. An 81-year-old grandmother—who certainly couldn't be expected to change the world—said that she was going to start nevertheless. Her starting place? Fifteen grandchildren who were close to her! A young woman simply sends post cards to clean and decent movies and TV shows. Producers will tell you they don't get many compliments like that; if they received more, they would know people wanted good shows.

Father Keller makes this idea of a small action clear by reminding us of the war years. Blackouts had to be complete, because one small lamp burning in a window could be seen many miles away. When the world is dark, a small light shines all the brighter.

When are you going to light **your** lamp?

The husband who has his wife as a partner at cards is bound to get a kick out of married life.—**T. J. McInerney.**

70 Million Saw God's Float

REV. JAMES KELLER, M.M.
Founder and Director of the Christophers

ONLY a few days before the Inaugural Parade of last January, Mr. George P. Lamb, a Washington lawyer and an official of the Committee on Floats, noticed what to him was a serious omission. In a last-minute survey of parade plans he suddenly realized that of the more than forty floats planned, depicting everything from a scene on an Augusta golf course to a waterfall in Idaho, there was not one that directed attention to the fact that our Nation is founded on a belief in God.

It seemed too late to remedy the omission. But Mr. Lamb decided it was worth a try. He spoke to two asociates about it. They were enthusiastic about his idea and were sure something could be done.

It was a race against time. Plans were immediately begun. A design for "God's Float" was drawn up. It was to contain a center-piece in the form of a place of worship. On the sides would be enlarged photographs of various scenes of worship, with the phrases "In God We Trust" and "Freedom to Worship" printed below in bold letters.

The design was submitted to the committee in charge. They were so impressed that without delay they not only approved, but put this last-minute float first in the parade instead of last.

But who was to pay the $1,200 necessary for the new float? $100 was asked from twelve persons who were likely to favor the idea. In the explanatory letter to these dozen men it was frankly stated that those "who contribute do so without any expectation of material reward of anykind."

Yet the twelve thought it appropriate that our dependence on God be acknowledged in this manner.

The money was quickly provided and the construction of the float was hurried to completion. Thanks to the inspiration of one man, "God's Float," which had been overlooked, became the first float in the Inaugural Parade. Over 750,000 people saw it in the parade, and it is estimated that some 70,000,000 saw it on television.

Thus by one man's initiative and the help of a handful of others, a spiritual reminder was brought to millions.

Beautiful Rainbow ROSARY

only **$3.95** Postpaid

Mere words cannot describe the rainbow beauty of this multi-colored Rosary. Each decade is of a different hue. Gleaming crystal . . . soft, cool green . . . pale aqua blue . . . delicate pink and rich amethyst colors all combine to make this one of the most beautiful Rosaries you have ever seen. The chain is silver-finish and each teardrop shape bead is filigree capped.

It's Length is 23½ inches
No C.O.D.'s or Stamps, Please
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Patriot Churchmen

Rev. John Tracy Ellis

A new booklet describing the ordeals and accomplishments of five great Catholic patriots: John Carroll, founder of the American Hierarchy; John Hughes, mid-century church leader; John Lancaster Spalding, scholar Bishop; John Ireland, defender of Democracy and James Gibbons, friend of Popes and Presidents. Excellent reference for historian, author and student. 60c each, 5 or more, 50c each postpaid. $26.00 per 100 f. o. b. publisher

Our Sunday Visitor
HUNTINGTON, INDIANA

Started From Scratch

'Junk' Helped Build $150,000 Church

HERE is a picture of Father Leo Hudzek, pastor of St. Monica's Church, Atlantic City, N. J. According to the current issue of THE PRIEST, Father Hudzek started from "scratch" in 1939 with a congregation of 19. He now has 1,400 parishioners, 1,000 of them converts, with a new church worth $150,000.

"Such things don't come easily," according to THE PRIEST. "Father Hudzek is very close to his people—all Negro, by the way. They could never contribute much in the way of money, so their pastor scratched his head and asked them what they *could* contribute. They had only one answer: junk. So they brought in their junk—literally—and Father Hudzek arranged for its sale. Old clothes were repaired and sold to the needy at 25c for a dress, 50c for a suit."

His auditorium was built by ten men of the parish at a total cost of only $1,000.

A Camden priest, Father Hudzek left the work of investigating juvenile delinquents with the determination to become a missionary to the lepers. In New York for that purpose, he was visited by a delegation with an invitation to St. Monica's. "Father," they told him, "We have prayed 20 years for our own pastor." That was enough for Father Hudzek. He went back to his own diocese.

Father Hudzek's Senior Choir consists of 14 singers, 13 of them converts. Twice each week they meet for rehearsal, practicing chant and learning to sing the Mass as prescribed.

TURN TO ST. JUDE

Solemn Novena
to
St. Jude
June 6 to 14

Ask St. Jude, "The Saint of the Impossible," for help. Send your petitions today.

A Gift to all taking part.

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Dear Claretian Fathers: Please place my petitions before the National Shrine of St. Jude in the coming Novena:

☐ Employment ☐ Peace of Mind ☐ Financial Aid
☐ Happy Marriage ☐ Conversion of Russia ☐ World Peace
☐ Return to Sacraments ☐ Thanksgiving ☐ _____

I enclose $ _____ for the Claretian Building Fund

Name _____
Address _____
City _____ Zone ___ State _____

Mail to: Father Du Prado
NATIONAL SHRINE OF ST. JUDE
221 West Madison Street, Soc. 99, Chicago 6, Ill.

RIGHT or WRONG

Editors' views on current events and others' comments

The Fair Way

ANTHONY W. DALY, of Alton, Illinois, has written a leaflet in which he observes that anticipating a decision from the Supreme Court which will declare un-constitutional the segregation of the Whites and Blacks, the General Assembly of South Carolina will probably let the parents themselves decide on the school to which they will prefer to send their children. In that case, the school will not be supported directly by the State, but by the tax money distributed among the families who will then be able to pay their own tuition to the school of their choice.

Mr. Daly remarks that on the same principle our entire education system should be supported. Parents supply the tax money; they have the right legally to send their children to any school of their choice. That being the case should not the money be paid back to the parents to enable them to exercise their wishes and pay for their child's education? That would be a radical innovation here in the United States, but it is the practice long in use in our neighboring country, Canada.

The money is not exactly handed to the parents to have it used in that way, but when the assessor gathers the school tax money, he asks the taxpayer to which school he would like to send his child. If he informs the assessor that he would like to send his child to a Protestant school, or to a Catholic school, then his school tax money is placed in the respective fund, and both Protestant and Catholic schools are supported from the total fund.

That same system has prevailed in most countries of Europe. For instance, in Austria every pastor had to report what was received in collections during the year and if that were not sufficient to pay for the expenses of the church, the school, the pastor and teachers, then the State supplied the difference. Whether that policy still obtains since the end of the war, with Russia bleeding Austria, we are not certain.

We believe that the Church directly should not receive any support from the State, even though its members contribute a large part of the taxes for the operation of all the interests of the State. But where there are two or more systems of schools supported by a school tax, then it is evidently unfair to have those who do not patronize one of these systems to pay for the operation of the school they do patronize.

Mr. Daly points out the inconsistency of a number of government policies in connection with at least indirect support of private educational institutions. He notes:

The soldier veterans attend schools of their own choice. The veteran, as well as the child, may pursue his education at public expense. But whereas the child must secure this public assistance in a designated public school, the military veteran may attend the school of his own choice, private, religious or otherwise, with the government paying directly to him the necessary cost. The veteran receives his educational assistance in cash and not in kind. He attends a veteran's choice school, but his young son must attend a particular school or else forego the public financial assistance.

It is the same with the law governing the poor who become dependent on the State. Daly notes:

Prior to the inception of Old Age Pension Laws a poor person advanced in years would be admitted to the county poor farm. Necessarily he could be offered only the food served at the common table. With the advent of Old Age Pensions elderly poor people now receive their necessities not in kind but in cash. They select their own food and patronize the grocery stores of their choice. Their pension checks give them choice of food, clothing and shelter.

Then Mr. Daly answers the question: "Will parent-choice schools adversely divide the nation?" as follows:

No more so than free speech, a free press and the free exercise of religion. A state-established school is akin to a state-established church."

If people had to support and read only a state supported press, they would be under a totalitarian regime, as in Russia. If every child had to patronize a state established school, we would have a similar situation here.

First Virtuoso

THIS year is the third centenary of the birth of one of the greatest musicians and composers of all time. He was Archangelo Corelli, born in 1653. He was the world's first great violin virtuoso, and he was a man of strong faith and most devoted to His Church. He is regarded as having prepared the way for the music of Handel, Bach and other masters.

Some of his masterpieces have been transcribed on records, which can be played at home, and which it might be well for you to encourage a local radio station to broadcast in place of the mushy and jazz music which is not worth the money paid for its broadcasting. The records can be procured from

Vox Producers, Inc.
236 W. 55th Street,
New York 19, New York.

POPE ADDRESSES FOREIGN NEWSMEN — Pope Pius XII is shown with foreign correspondents whom he addressed during a public audience in the Vatican's Consistorial Hall. The Pontiff told the newsmen that the journalist "is precisely the one who ought to bring the public into line with the truth and with what is right and so give the people proper direction."

placed on the N.O.D.L. objectionable list.

Be an apostle for the protection of the morals of the rising generation who will be running our country before many years. They must be moral-minded if our country is to have God's blessing.

THE EDITORS

You can get thousands of men to attend a convention, hundreds of thousands to march in a parade and they'll be all men who will die for their faith. But you can get only a handful who will live for their Faith.—**Archbishop Richard J. Cushing.**

We consider the radio to be properly used when—as We have repeatedly said—in the service of truth, of morality, of justice and of love it is employed for promoting Christian formation and for helping toward the intellectual and moral uplifting of nations.— **Pope Pius XII.**

GIFTS FOR DAD AND GRADS

There's still time. Are you wondering what to give? They are worthy of the best you can give—a spiritual gift. Our GIFT CARD will tell Dad or the new graduate that you asked a Missionary to say Mass for him, or that you enrolled him as a member (annual $1; perpetual $20) entitling him to abundant spiritual privileges—15,000 Masses annually, daily Mass at the Vatican, plus countless indulgences or you gave in his name for a Near East Mission chapel, a Mass bell ($5), a picture ($15), altar stone ($10), or tabernacle ($25).

MONSOON DAMAGES CHAPEL IN INDIA

The missionary bishop writes, "At Sdappone there are 120 former Jacobites whom I received into the Church some years ago—the entire group. I bought some land and provided a chapel. The monsoon damaged the front wall and it has now fallen down. I haven't the funds to repair it. I need $600 to renovate it." Won't you help him. A mite will be precious to him.

LAY MISSIONARY IN JORDAN

A new type of apostolate — lay missionaries. Not so new — the Apostles, especially St. Paul, had lay men and women help them in their mission work. We have a wonderful group of young women, all specially trained as nurses, teachers, social workers, etc., to help the missionaries spread Christ's love over the desert expanses of Jordan. The new "team" at Zarka needs help to equip their center. Won't you help — $100 or $1; every bit helps and these gallant girls deserve our loyal support. Today!

THOMAS, another poor seminarian, needs help for his six years training. His training costs $100 a year. Perhaps you'd like to "adopt" him by giving this tuition each year. You may give $2 weekly, $8.35 monthly, $25 quarterly, $100 annually, or all at once. OR perhaps you might consider our mission club for the seminarians, CHRYSOSTOMS. Your dollar monthly means so much.

Sisters Edmund, Ansbert, Elveera, are novices with the Carmelites at Trichur, India, and are without means to meet the $150 cost of their one-year training course. The kind soul who adopts one by giving that sum within a year will be daily blessed with the rich prayers of a grateful heart dedicated to God. Won't you?

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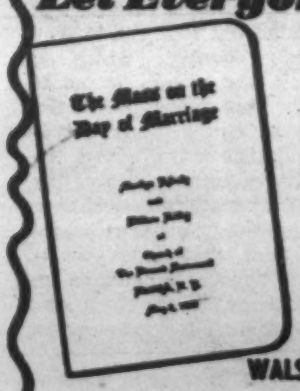

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FORT WAYNE DIOCESAN EDITION OF

OUR SUNDAY VISITOR

With YOUTH Section

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Our Weekly Chat With You

Continued from page 1

books which he had previously refused because in the meantime people have asked for those periodicals.

Our proposal is that *any* Catholic or *any* Protestant who sympathizes with the N.O.D.L. movement, might, when he patronizes the druggist or news agent for something else, ask him whether he is still cooperating with the N.O.D.L.

While this movement was started by Catholics, the national officers would have no objection if, in some communities, non-Catholics took it over. Seek their cooperation. Let those Protestant parents who are just as desirous as Catholics to have their children read only clean books and magazines join the Catholics in purifying the community.

There are those who, because of their opposition to censorship, claim that the N.O.D.L. is not fair, but *they are the ones* who are not reasonable because they accept censorship or a prohibition of the sale of narcotics in any form. They are with the government of the United States in its effort to keep food pure.

If the examiners of periodicals followed their own private judgment in determining what was lewd and what was not the situation would be different. But at least six persons are expected to read every periodical, and it is only when they agree that this or that one violates the N.O.D.L. Code — which even publishers claim is very sane — that it is

TRIPLETS 'SIT IN' ON RADIO ROSARY — Two-and-one-half-year-old triplets "sit in" with their parents, Mr. and Mrs. Joseph L. Bauer, while they recite the Rosary during the Radio Rosary program broadcast by Bishop Albert R. Zuroweste of Belleville, Ill. (inset). With them are two older Bauer children, Jerry and Joel. Bishop Zuroweste, who started broadcasting the Rosary every evening during May three years ago, recites the beads from the chapel of his Belleville residence.

This Week's Conversion Story

Peep-Toe Sandals

MARY FREDERICKSON

GAZING from the outside at the figures in stained glass windows a person sees merely a blur of distorted shapes. But when he steps within, he sees the figures in all their symmetry and beauty. So, too, is it with the person who comes to view the Church and her services from within. That is what prompted the noted British novelist, Evelyn Waugh, to say to his friends shortly after his conversion: "Come inside. You cannot know what the Church is like from outside."

Because Mr. Frederickson came inside with Mary, his whole conception of the Church was changed. That change is described with nimble wit and sprightly humor by the girl who became his wife. The story comes all the way from Cardiff, Wales; and in a letter accompanying it Mary tells me that in 1951, twelve years after their marriage her husband passed away, leaving her with two children. She will appreciate the charity of the readers who will remember the repose of the soul of her beloved husband in their prayers. —From "Paths To Christ" by Rev. John A. O'Brien, Our Sunday Visitor. $1.50.

IN those far away halcyon days of 1938, when the cost of living index bore some relation to income, a certain civil servant, Mr. Frederickson, was transferred on promotion to our small provincial office. In his twenty years' experience at Head Office, Mr. Frederickson had completely mastered the thousands of involved departmental regulations, and felt quite confident of his ability to manage the new staff. He lost no time in transforming our cosy little office into an efficient branch of the State machine, complete with filing cabinets and an infallible system of card indexing. He was quite content with his lot in this world, happy with his work all day, bridge in the evenings, and the car at week-ends, and had no time nor inclination to ponder on the world to come.

It so happened that my work brought me into frequent contact with Mr. Frederickson, chiefly due to the fact that, being of the dreamy sex, I never had more than half my mind on my books, and the figures had a most disconcerting way of getting into the wrong column, with the result that when my books were sent up to him for checking at the end of the day, Mr. Frederickson almost invariably found an error and was obliged to return them for amendment.

One day, after the usual tactful request to alter a few recalcitrant figures, he surprised me by asking if I would accompany him to the theatre that evening. Now that evening a fortnight's Mission by Frs. Thomas and Damian, O.S.F.C., was due to begin in our church, and I was loth to miss any of it. When I explained the position to Mr. Frederickson he looked at me with a queer expression between contempt and pity and told me in a voice loud enough, I felt sure, for the rest of the staff to hear, that I must be crazy to go to church every night for two weeks.

I heartily wished I had not mentioned the Mission, and felt I should have taken the advice of my former well-meaning supervisor, who had suggested that I would do well to keep quiet about being a Catholic, religion being a thing of the past and Catholic countries obviously retrograde.

Half an hour later, Mr. Frederickson was back again. "Can anyone go to this Mission and if so, will you take me with you? Mind you, I am not interested in religion of any sort. I've not been to church since the old army parades. However, if you won't come to the theatre with me it looks as if I shall have to go to church with you—but don't think there is any likelihood of roping me in."

Now the last thing I wanted was to spend the evening in his company, so I explained the location of the church and the time of the Mission and suggested he should go alone.

"No fear! Wild horses wouldn't get me inside a Catholic Church on my own!"

So there was no getting out of it. I had to take him. The church was packed but the verger squeezed us in near the front. Mr. Frederickson sat down and with much rustling of paper unwrapped an enormous box of chocolates and gave them to me, asking in a loud voice whether I liked that brand. I was about to ask him to lower his voice when he spotted the missioner padding up the nave and wanted to know who the funny little bald-headed fellow was, with a rope round his middle and peep-toe sandals!

He soon found out when the missioner climbed the steps to the pulpit. I fervently hoped he would not notice Mr. Frederickson sitting, chin in the air, legs crossed and arms folded, as if he were about to hear a speech from the Whitley Council. Soon, however, I became so absorbed in a most wonderful sermon I forgot about my troublesome companion. The missioner spoke in a simple and forthright manner of the love of God and the value to Him of our souls. There was nothing that we had not heard many times before, but he was so radiant with the love of God himself, and so desperately anxious that we should share it that I felt I had not hitherto fully realized how great is the love of God.

I stole a sideways glance at Mr. Frederickson and was amazed at the change in him. He was leaning forward with his hands clasped together gazing spellbound at the missioner, and so he remained until it was time to go. On the way home he was strangely quiet and his only comment was that the missioner was a wonderful man. He went to the Mission every night after that, and at the end of the fortnight decided to become a Catholic. He is now married and goes to Mass every day with his children.

The instructions presented no difficulty for him. He was content to accept the teaching of the Church without question, which is rather strange considering his meticulously scientific approach to the problems that cropped up at the office. The first visit to Confession was an ordeal, though, and even now, after twelve years of practice, he approaches the confessional with a feeling of anxiety.

There have been some minor difficulties. For example, he cannot attach any special significance to medals and statues, and is puzzled by the fact that Our Lady's statue receives so much more attention and adornment than that of the Sacred Heart. He also has a strong objection, no doubt due to his Civil Service training, to what he calls "clerical time" which seems to be about twenty minutes later than Greenwich Meridian Time.

He has a special affection for St. Anthony, who has helped him on several occasions in a most extraordinary way. One of them happened during the war. He was responsible for the safety of a ship which had been left moored in a certain dock and disappeared mys-

Continued on page 6

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Novena to St. Mary Goretti

BY FATHER CONROY

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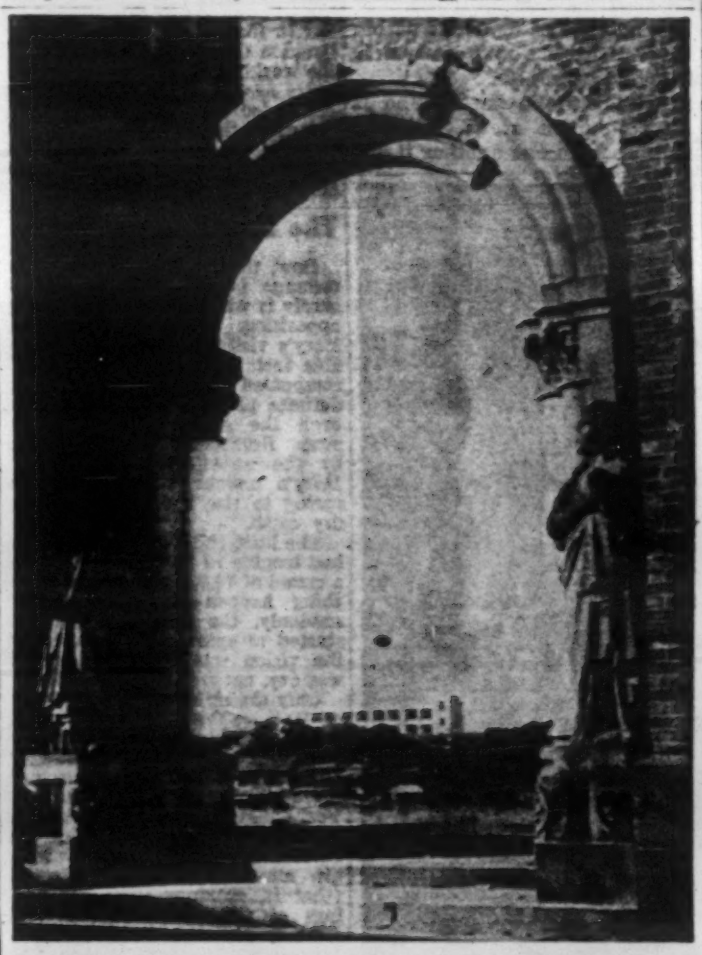

DIVINE WORD FATHERS' SCHOOL ON ATOM BOMB SITE— The picture is of the Nagasaki High School in Japan, built by American benefactors through the S.V.D. Catholic Universities, with national offices in Chicago, under the direction of Father Ralph. The top of the building is seen from the distance through the portal, the only remaining part of the Cathedral, said to be the largest Christian Church in the Orient. Everything was razed to the ground by the Atom Bomb, dropped August 9, 1945, killing thousands of Japanese. Recently there were 109 diplomas awarded from this school, at its first graduation ceremony. Many of the graduates are direct descendants of the Christians baptized by St. Francis Xavier. Bishop Yamaguchi of Nagasaki had asked the Divine Word Fathers to erect and administer this much needed Catholic High School, in this diocese which has 67,328 persons, the largest Catholic population of Japan

WHO AM I?

I am Father O. T. Carl, O.P. For five years, I have been living at Blessed Martin Mission, Columbia, South Carolina, and using it as my headquarters. I have been a Missinary traveling up and down the five southern coastline states, giving Missions. Recently, on returning here from a Mission I gave in another state, I found I was the new Superior. I could not sleep for three nights—rolled and tossed all night, worrying about the Sisters teaching in the school (120 children in the Mission School), worrying about serving nearly one-half of the school children free meals, worrying about the old, poor, and helpless people depending on charity from this Mission. I laid awake all night worrying how I could keep the doors of the school and chapel open. From those restless nights until now, I am still worrying myself sick wondering from where the next penny is coming to carry on God's work among these neglected people.

Last week my Provincial and Bishop gave me permission to build a Church. My collection of $14 last Sunday can't make it possible for me to build a church. Can someone help us to build a church for 200 people? Can someone give something in memory of a deceased child, son, daughter, wife or husband? The greatest, noblest work that one can do is to help build a House of God—a House that gives glory to God directly.

Below is a letter written by one of our school children:

WE NEED A NEW CHURCH

We need a church because the one we have is too small. The people that come to church on Sunday have to go out in the hall and they can't see what the priest is doing at the altar. They are not able to hear Mass, our Lord needs a home of His own, and not shared with a school and a rectory. So will you please help us to build a church? God will bless you a hundred fold.

Shirley Marshall

Blessed Martin de Porres Mission
Rev. O. T. Carl, O.P.
2229 Hampton St., Columbia, S. C.

Book News, Notes And Reviews

Briefs

VIRGINIA BECK SMITH

TV fans of Bishop Sheen's program, "Life is Worth Living," are requesting a book of the same title throughout the country on the assumption that the Bishop has edited his telecasts for book publication. This is not the case. But it is reported that McGraw-Hill publishers hope to publish a book by the same name next fall. Meanwhile Bishop Sheen has been working on a life of Christ which he regards as his most important work.

• • •

The News Service of the National Catholic Welfare Conference is now distributing to booksellers and Catholic media a new booklist, **NEW Catholic Books of the Month.** It appears on or about the first Thursday of each month and lists the Catholic titles issued the preceding month. The bibliography is prepared by the Library of the Catholic University of America, Washington, D.C. It is available to booksellers on request, with each title individually listed on 3 x 5 mimeographed cards. A single list will be sent to newspapers, magazines and other subscribers of the News Service.

• • •

The Bing Crosby story, "Call Me Lucky," which appeared in part in the Saturday Evening Post will be published in book form by Simon and Schuster in June.

• • •

At a recent Do-It-Yourself show held in Chicago these books were most popular with the amateur Mr. Fixits who attended: **How to Build a Recreation Room in Your Basement Or Attic** by Bob Baer (Homecrafts publishers); **Better Homes and Gardens Handyman's Book; Ranch Homes for Today** (Archway Press); and **Power Tool Woodworking for Everyone** (McGraw-Hill).

• • •

Garden City has published **The Catholic Picture Dictionary** ($1.50) by Father Harold A. Pfeiffer. The book explains everything connected with the services and structure of the Church in simple and clear definitions and pictures.

A new booklet, Holy Hour for Religious, is available from the Passionist Monastery, 5700 N. Harlem, Chicago, Ill. Written by Father Bertram Abell, C.P., the booklet is designed for community or private use and contains prayers and meditations based on virtues essential to the religious life.

• • •

The Complete works of St. John of the Cross, translated and edited by the late Professor E. Allison Peers, are available in three volumes from the Newman Press. The new addition, reset and revised to accord with the findings of recent research, is priced at $18 for the complete set.

Great Scholar's Last Work

'Channels Of Devotion'

CHANNELS of Devotion by Joseph Husslein, S.J., Bruce Publishing Co., Milwaukee, 221 pp., $4.

As the founder and editor of the **Science and Culture Series,** published by Bruce of Milwaukee, the late Father Husslein was the inspiration of more than 200 books. The Jesuit's object in beginning the series in 1931 was "to present to the world the Catholic tradition in its best and highest modern interpretation."

In addition to being general editor of the Series, Father Husslein founded the School of Social Science at St. Louis University, and authored 20 books himself. His scholarly reputation was built upon such achievements. But in common with the humblest Catholic, he reverenced those devotions "which in different ways express God's goodness in a form that is concrete and visible."

In this, his last book, Father Husslein considers those devotions which have been incorporated into the Church's official liturgy, and monthly devotions. Thus in his treatment of the eight channels by which we come to know and love God's goodness, Father Husslein includes devotions to the Blessed Sacrament and the Sacred Heart, and to the Christ Child, the Blessed Virgin, St. Joseph, the souls in purgatory, our guardian angels, and the Little Flower.

As a scholar, Father Husslein analyzes the history of the pious movements which have sprung up through the ages and have been authorized by the Church. In this way he provides the solid foundation for the practices he treats. Alongside the scholar's objectivity, however, is the devout priest's love of each devotion, and the flowering of his own meditation on these subjects over the span of his life. For its treatment of a single favorite devotion, or taken comprehensively, the book is spiritually fruitful.

Fr. Vann Writes About

The Meaning Of Pain, The Role Of Woman

THE Pain of Christ by Gerald Vann, O.P., Templegate, Springfield, Ill., 79 pp., $2.

Eve and the Gryphon by Gerald Vann, O.P., Templegate, 71 pp., $2.

These two slim books by Father Gerald Vann contain a world of wisdom on two diverse subjects which preoccupy many in the modern world: the meaning of pain, and the role of woman.

The Pain of Christ is a book to give anyone who suffers, either resignedly or with resentment. For it compresses within its pages a philosophy of suffering which is at once a spar to the despairing and an added bolster to the faith of those who accept pain willingly.

The Dominican author, who makes profound truths easily understandable, explains how each moment can be a sacrament if it is regarded not just in its human aspect but as God's will for us. He shows how suffering has a creative and redemptive role. "Wherever there is suffering in the world," he writes, "there is the sorrow of God; and to share in the human suffering and the divine sorrow is to find the way to life in its fullness not only for oneself but in the end for the world."

As the Cross was the expression of God's will-to-share with our suffering, so the continuation of the Cross, the Mass, is the expression of the same desire. And as the pain of Christ was followed by the triumph of the Resurrection, so can human suffering reach its own joy and triumph by a true understanding of the worth of pain.

"Evil produces its own ineluctable consequences," concludes Father Vann, "and the world is drenched in pain; but at every point in time and space where pain has its kingdom, there are also the tears of God, and sooner or later through the tears the soul of the world is renewed."

In **Eve and the Gryphon** Father Vann presents the ideal towards which Christian women should strive, what they ought to be trying to do. He considers four women as exemplars of the ideal: first, of course, the Mother of God, then St. Catherine of Siena, St. Monica, and Beatrice.

To fulfill her vocation, Father Vann says, a woman must first of all be a contemplative. She has to learn through prayer and detachment to withdraw from the world in order to work for it, for, "the more you love God the more you will love the world, because the more you will share in His love of it."

Then through the vocation of tears, woman learns the compassion of Christ. By all these means she learns the leadership of love which has the twofold office of teaching, and of empowering, encouraging, and drawing onwards to life.

Speaking directly to each woman, Father Vann says: " . . . if you are doing all these things, you need not worry about their utility to the world you have learnt to love: for if God does not send you out into the world you will find that the world will begin to come, little by little, to you."

'Out Of Nazareth'

Twenty Incidents In The Gospels

OUT of Nazareth by Neil Kevin, David McKay Co., N. Y., 189 pp., $2.75

Our knowledge of the Gospels, declares Father Neil Kevin, is unfortunately often limited to bits and pieces learned in school, or heard at Mass on Sundays. We never feel their real force as reports of actualities. Repetition has dulled our awareness of the reality of the events described. We have no feeling of moving about in the company of Christ. The figures in the scenes described by the Evangelists in tightly-packed words do not move.

To make these figures move is Father Kevin's purpose in presenting these commentaries on 20 incidents in the Gospels. His attempt has been to develop the human interest in the record of the life of Christ. He is careful to note that he is reconstructing the scenes as they were written, without any enlargement by his own fancy or imagination.

He takes, for example, St. Luke's hundred word account of Christ's reception in the home of Mary and Martha, and points up the significance of each word. What, for instance, is revealed by Christ's repetition of his hostess' name in the statement, "Martha, Martha, thou art careful and art troubled about many things but . . ."? Why, where there is such marked economy of words, is the name uttered twice?

In this fashion Father Kevin explores and explains the meaning and nuances of each word uttered by Christ, the reason for each action, and the human reaction of the people who figure in the Gospels. His book is a highly readable Scripture commentary, enabling the average lay reader to visualize more concretely the scenes of the New Testament.

Without Press Agent

One of the noblest examples of magnificence in the history of the saints is a very poor man of France who possessed it to such a degree that his name has been stamped on thousands of great works of Christian service for human welfare for nearly three centuries. His name was Vincent de Paul. He was the Apostle of Charity; he was not less than the Saint of Magnificence. Another great man among the poor was Frederic Ozanam who founded the Society of St. Vincent de Paul.

Here is magnificence; here are great works, indeed, that will not decay or pass away. Hollywood, with all its neon lights, its panoply and its color can never approach such greatness. Indeed, this will outdo all the superlatives in the press agent's dictionary, for it is the building of a greatness that will ever endure—the magnificence of the love of men for the sake of Christ.—**Rev. Leo J. Coady.**

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Our Sunday Visitor
HUNTINGTON, IND.

GOD LOVE YOU

Most Reverend
Fulton J. Sheen

ONE day Our Blessed Lord was on His way to restore to life the daughter of Jairus. He was interrupted by another plea from a woman. Human griefs so crowd one another, that while one is being relieved, another clamors for help. As the throng pressed Our Lord as He hurried to the house of Jairus, this woman said within herself: "If I but touch the hem of His garment, I shall be healed." As soon as she touched Our Lord He turned about saying: "Who touched Me?" The Apostles answered that the crowd was pressing Him on all sides; hence, why does He ask: "Who touched Me?"

Our Lord asked this question not because He was ignorant of the woman's touch, but because He wanted to indicate the difference between mere autograph hunting, sentimental attachment, and the touch of faith. He explained: "I felt a power go out from Me."

No virtue or power can leave us and pass into another without a loss to the giver. The human body of Our Blessed Lord had to suffer to be a medium of healing. We never help anyone else without in some way bearing a cross. No one makes a convert without a power going out from him —physical or mental; no fires are ignited in another without the sharing of the flame; it costs us something to help our neighbors.

Nature gives little without efforts. Weeds cost no sweat, but wheat demands care. Industry, art and culture are not gratituities. Mentally too, there are no short cuts. Knowledge is not passively received like water in a cistern.

But above all, in the spiritual order, salvation is costly. Few nations are converted without the martyrdom of the apostles sent to them. No man is spiritually useful until he has been tried with sorrow in the pettiness of the jealous. We learn in suffering what we teach in song.

Now—you know why we never ask you to GIVE to the Holy Father's Missions. We want SACRIFICE; no yearly dues, but daily outpouring of your prayers, your energy, your luxuries that Jesus and Mary may be known in Africa, Japan and India! Converting the world costs something. Will you feel a power pressing out of you into the pagan world?

GOD LOVE YOU to W. W. for the $25 she sent the Missions in thanksgiving to God for answering her prayers . . . **GOD LOVE YOU** to E. L. P. "In my work, a manufacturing plant producing television tubes, I was obliged to work Easter, so I am enclosing $22.32 the proceeds from my day's work." . . . **GOD LOVE YOU** to A. O'B. "Enclosed is $50. I started to save dimes for new draperies, but thought the money would be needed more for your work in helping the Missions." . . . **GOD LOVE YOU** to E. R. "Having read MISSION, I would like you to use the $2 I have saved to help children in other lands." . . **GOD LOVE YOU** to M. B. M. "Enclosed is $15 for the Missions. I will deny myself something I intended for spring." . . . **GOD LOVE YOU** to A. D. for $15. "It is a little I saved in buying a new spring coat and hat." . . . **GOD LOVE YOU** to G. W. for $10. "Instead of spending it on candy, shows, etc., I would like to send it to the Missions and pray that God will restore the gift of faith to a loved one." . . . **GOD LOVE YOU** to Mrs. L. T. "Enclosed is $3. $2 of this was going to be for costume jewelry and $1 for Easter candy for my children. They agreed that we could do without these things so that the starving could be fed." . . . **GOD LOVE YOU** to I. J. for $8. "I was considering spending this for a pair of new shoes but the Holy Father's Missions need it more that I."

Have you prayed for Africa lately? If you have a World Mission Rosary, the green decade will remind you. A World Mission Rosary can be yours by sending us your request for one and a $2 offering to the Missions.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

Our Subject Today: The Holy Trinity

This discussion deals with article on page one. Please be sure to read it carefully.

JOHN: What do we understand by the Holy Trinity?

MARY: Can we fully understand this doctrine of the Church?

CHARLES: We call the Holy Trinity a "mystery." Does that mean that it is against reason?

ANN: Can you mention some of these mysteries in the natural order?

Questions Addressed to the Class

What is revelation?

CLASS: It is knowledge that God imparted to His people in the Old Law through Moses and the Prophets; and later through Christ, Who came from Heaven to teach us much about life in the other world.

By what example can we point out the need of revelation?

CLASS: The human eye can learn much about this world by sight, but it needs a powerful telescope to see most of the universe. There are billions of stars, each larger than this entire world, of which we can have knowledge only by scientific revelation, such as through a huge telescope. Most knowledge comes to us not from our own experience, but from the study of books by which things, hitherto unknown to us are revealed.

Do we get a hint that there was more than one Person in God in the Old Testament?

CLASS: Yes, in the very first book of the Bible—Genesis—God said, "Let Us make man according to Our own image and likeness."

Did Christ teach anything definite about three Persons in God?

CLASS: Yes, He asked the Apostles to teach all nations and to baptize "In the name of the Father and of the Son and of the Holy Ghost."

Did the Holy Trinity ever appear in one act on earth?

CLASS: Yes, at the time of Christ's own baptism the Holy Spirit appeared above Him in the form of a dove, and God the Father spoke loudly, "This is My beloved Son in Whom I am well pleased." St. John (1 John 5:7) observes, "There are three Who give testimony in Heaven, the Father, the Son and the Holy Spirit, and these Three are One."

Does the Church bring out this doctrine in her ritual?

CLASS: Yes, in every Mass that is said she prays to the Heavenly Father, through "His Son, our Lord, in the unity of the Holy Ghost."

How do people make a profession in the Holy Trinity?

CLASS: In various ways. They begin their prayers with the Sign of the Cross which means belief in these three Persons. They usually close their prayers with the doxology "Glory be to the Father, and to the Son, and to the Holy Ghost."

Are there any other ways by which the Church keeps us mindful of this mystery?

CLASS: Yes, everything she blesses is done in the name of the Father and of the Son and of the Holy Ghost. At the close of every Mass the priest blesses the congregation, "In the name of the Father and of the Son and of the Holy Ghost." At Benediction in the "O Salutaris" and "Tantum Ergo" the choir sings praises to the Triune God.

This Panel instruction will be interrupted until school reopens in September.

'God And I Are A Majority'

CECILIA WADE

Dear Jane:

THE end of the school year . . . and I have learned the most powerful lesson of all during these last two weeks.

First of all, I have to admit I hate being too different from my friends. For instance, it takes me longer to get a tan, because I have the fair skin that goes with red hair. It was bad enough when the dark-skinned ones of grade school said I still looked "white as a sheet." Worse still is one of this year's favorite, but decidedly improper, descriptions—"pale like a saint."

Once I laughed the whole thing off and said both my saintliness and my sun-tan were spotted, and I was thinking of my freckles, of course, and trying not to seem too "nicey-nice." Daddy said I was a little cowardly and, besides that, I missed a good chance to speak up and get across the fact that saints are red-blooded folks when they live on this earth, not pale apparitions. "Don't ever compromise with the crowd," Daddy warned.

Maybe it was not mere accident that caused me to come across Saint Theresa's statement: "God and I constitute a majority." The evening of the same day I read that gave me ample opportunity to make use of the truth contained in it.

There were six of us having a "gab-fest" on the bench at the tennis courts. Five got involved in a discussion contrary to Catholic principles. Two of them were six-footers, and all of them were boys and girls considered very popular. Little old five-foot-three, 115 pound me seemed like a very small minority, especially being the "just average" creature that I am.

But I remembered Saint Theresa's words: "God and I are a majority." I spoke right up and told the others it was time to change the subject . . . and why! I didn't compromise one bit. They looked at me kind of wonderingly, and then one of the fellows started to grin. "You win, Anne; now how about our showing Bill and Marie here how to play tennis?"

After the tennis two of the boys wanted to carry my racquet home for me. For some mysterious reason I seemed to step out of the "just average" class for a little while at least. It looks as if "God and I are a majority," too. Anyway, win or lose as far as the crowd goes, God and I are partners.

Till next week,
Anne

The Holy Trinity

Continued from page 1

ed Trinity, no matter how mysterious, would have seemed very plausible, for he could not visualize God living in absolute solitude. Through Isaias God made this statement:

Shall not I that make others bring forth children, myself bring forth, saith the Lord? Shall I that give generation to others, be barren? (Isaias 66:9).

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

The One who generates is called "Father," and the begotten or generated One is called "Son."

Father and Son were of necessity drawn by an act of Their will to love Each Other with an infinite love, and the Holy Spirit became the active expression of that love.

The beautiful teaching of the Church relating to the Holy Trinity is contained in the words of St. Thomas, chanted in the presence of the Sacrament of Love:

To the one generating To Him generated, and to the One proceeding from both Let the same praise be given.

Catholics begin and close all their prayers in the name of the Father and of the Son and of the Holy Spirit, to Whom respectively they attribute their creation, redemption and sanctification.

All blessings are conveyed in the name of the Father, and of the Son and of the Holy Ghost.

A Sunday driver is, among other things, a person who finds things at a standstill.—**T. J. M.**

Nothing depreciates above par like a golf score.—**T. J. McInerney.**

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Ask Us Another

Continued from page 1

General Six Principle Baptists
Independent Baptist Church of America
National Baptist Evangelical Life and Soul Saving Assembly of the United States of America
Primitive Baptists
Regular Baptists
General Association of Regular Baptist Churches in the United States of America
Separate Baptists
Seventh Day Baptists
Seventh Day Baptists (German, 1728)
Two-Seed-in-the-Spirit Predestinarian Baptists
United American Free Will Baptist Church (Colored)
United Baptists

Somewhat over a century ago three New Englanders were sent over to India, and when they returned they toured the country, suggesting that the churches have a common cause to work for, and they formed "The General Convention of the Baptist Denominations." For a time most sects were in agreement with the objectives of the General Convention, but after some years the fundamentalists withdrew, and they preferred to be called "Primitive Baptists." They held that the others had departed from the original body. They held extreme Calvinistic views, such as predestination.

About Baptism, of course, they hold that it must be by immersion, that it could be conferred only by believers.

They are confined chiefly to the states of the south.

Of course, there are no Primitive Baptists or Primitive Protestants of any sort, if they claim that Primitive Christianity upheld all of their teachings.

There was a sect which left the Christian Church in the early centuries, because it believed that baptized infants should be rebaptized. The word "Anabaptist" means "baptizing again." This sect was condemned by a General Council of the Church. Nothing more was heard about the Anabaptists until the 16th century. Evidently the Church of Christ had a very visible existence throughout Europe and Asia from the first century to the sixteenth—and still has in this twentieth century.

Christ's last prayer was for *unity* among His followers, and His prayer would evidently be heard. He declared that His Church would be recognized by *its unity* and that this unity would be its chief difference in relation to all rival religions. It would be "one fold and one shepherd."

We can, by private interpretation of Scripture, find a text justifying every error existing in the world today. You would hardly call a Church "one" which has as many divisions, even in the United States, not to speak of the rest of the world, as have most parent Protestant religions. Did they not divide precisely because of disagreement concerning doctrine and practice?

There is a tendency to-day for a number of divisions within sects to reunite, but only by compromising on matters which, during the four centuries, caused them to disunite.

God, Who is essentially one, Who is truth itself, Who is eternal wisdom, certainly could not approve of all religious groups, no matter how they might differ from one another if His Divine Son founded a definite one. The unity of faith must be like the unity of the tree, with the roots and trunk and branches and leaves all being of the same nature and identifiable.

It is only because people have been reared in prejudices against one Church and in favor of the things which they were taught in childhood, that what we have written here is not extremely clear to their reason.

When Christ said "You shall *know* the truth," evidently He meant that it would be possible to *know* it with certainty.

When Christ told the Apostles to "go teach *whatsoever I have commanded you*" (Matt. 28:20), He had very definite teaching in mind, and not any kind of teaching. When He said of them "He who hears you, hears me" (Luke 10:16), He evidently expected the people to be instructed by His Church, because it was only to His Church that He promised to remain all days even unto the end of the world (Matt. 28:20); the Church to which He sent the Holy Spirit on Pentecost, the Church with which He said the "Holy Spirit would abide forever" (John 14:16).

SPECIAL FEAST DAYS—JUNE 5 — The Church celebrates the feast of St. Boniface, Bishop and Martyr, on June 5. Born in Devonshire, England, in 675, St. Boniface was better known as the Apostle of Germany. He was ordained in the Benedictine order and took up missionary work in Europe. This photo is a reproduction from an engraving of the saint destroying the sacred oak of the thunder god Thor, at Geismar. St. Boniface died in 755, having been slain by pagan savages.

Apparitions Help Us To Know Mary

VERA B. FINK

THE Bible tells us amazingly little about Mary, the Mother of God. The Annunciation and the Virgin Birth are mentioned. We find a few brief mentions of the Flight into Egypt, the Wedding Feast at Cana, and Mary's presence at the Crucifixion and later with the Apostles when Christ appeared.

Tradition adds more details, and legend tells us the Apostles were present when she died. Three days later, her tomb was found empty. But even the Church—when it prescribes the doctrine of the Assumption—does not insist that we believe these details.

Yet, in spite of the lack of historical knowledge, we know a great deal about Mary. The reason is simple: Mary has consistently appeared to men on earth. Nearly a hundred years ago—on February 11th, 1858, Mary appeared to a 14-year-old girl named Bernadette in the French village of Lourdes. She has appeared at La Salette, at Carmel, at Fatima, at Guadalupe. Within the past year, a claim was made that Mary appeared in a garden in the Philippines.

Critics of the Church think that ecclesiastical authorities promote the stories of such appearances, when the truth is that the Church has almost always discouraged belief in the visions at first. And as Graham Greene pointed out to all the world in an article in Life two years ago, "The Church has never demanded that we should believe in any of these visions, as an article of faith. Some of the visions, just as some of the legends, she has even condemned."

The Best Test

How, then, can we know if the message is valid? The best test surely is what took place after the apparition. Detailed study of Mary's visits discloses an inescapable fact: each apparition was accompanied or followed, by very definite physical occurrences that even the cynics cannot explain away. Bernadette was challenged by the unbelievers immediately. Mary's answer was to cause a spring to rise suddenly from the dry earth.

The little children at Fatima also had trouble in being believed. But a crowd of 70,000 people saw **something** happen—the rain stopped suddenly, the sun came out and started to spin around, and when the vision was over, the ground was dry, not wet from the rain!

Only the children saw Our Blessed Mother; the rest of the crowd, including many skeptics, saw the sun spin around. A shower of flakes flew out from the sun, and these were actually photographed. Yes, **something** happened that day at Fatima, but notice what the careful Catholic Encyclopedia says: "It must have been subjective (that is, obtained from the feelings of the visitors themselves) since no observatory recorded any disturbance." Later, 215 miraculous cures were reported at Fatima in a five-year period.

It was the same way in other places and in other times. In Mexico, Mary told Juan Diego to pick roses (although it was winter) and later a beautiful, full-length portrait of Mary appeared on Juan's cape. Catherine Laboure's vision of Mary was not questioned by the cynics of the world, for she told no one except her confessor. But when Catherine died, her body remained intact, and still is, encased in glass near the spot where the vision occurred.

Miracles? You can recite dozens of them. There have been many cures at Lourdes, unexplained by the doctors who check all patients with great care. But there is a greater miracle than the cures. In one year, three million people have visited the grotto at Lourdes, and in one year over two million hosts have been distributed there. That is the real miracle, the resumption of faith which Mary inspires.

Jesus Through Mary

In most cases, Mary didn't promise worldly success, nor great riches, nor good health. She appeared to the humble, the unimportant people of the world, and she brought them a message with always the same vein running through it. Look to the altar as the source of consolation, she told Catherine Laboure. Have a church erected, she told Juan Diego. Mend your ways and you will see God's mercy, she promised at La Salette. Use the Rosary and pray for peace, she urged the children at Fatima. Build a chapel for me, she asked in Beauraing, Belgium.

Even a quick examination of Mary's words tells us that she asks us to honor her, and her Divine Son. She asks that chapels and churches be built; that we use her Rosary. Did Mary come to earth for self-praise? Hardly, for the angels in Heaven can honor her with much more splendor than we poor mortals could ever accomplish.

But Mary did want us to honor her, to remember her, and in so doing to honor her Son. Her message seems to be that we become more conscious of Heaven. She seems always obliged to come down to earth, leaving her own comfortable throne, to remind us that our devotion is weak. Mary's Son gave His life for us, and whenever we seem in danger of forgetting that one glorious fact of our redemption, there is Mary appearing some where to remind us.

Without writing an article on theology, it becomes easy to give one simple answer to it all. Mary wants us to visit her chapels, to use her Miraculous Medal, to pray her Rosary. She promises us many things if we will just follow her directions. The Church itself has complied with Mary's obvious request: the whole world has been officially dedicated to the Immaculate Heart of Mary.

Peep-Toe Sandals

Continued from page 5

teriously with no one known to be aboard. He was worried about it, and when it had been missing some days he approached me with a request to ask St. Anthony to find it for him. Well I told him I thought it was rather a tall order for St. Anthony but promised to say a prayer for him. Believe it or not, next morning he received a phone message to say the ship had been found moored to another dock in a different place! I wondered if St. Anthony's solicitude may be due to the fact that he, too, was once a strange looking fellow with a rope around his middle and peep-toe sandals!

The more we do, the more we can do; the busier we are, the more leisure we have.—Hazlitt.

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Dear Readers of OUR SUNDAY VISITOR:

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The Editors: Rev. G. J. Gustafson, S.S.
Rev. Richard Ginder

To the Editors of THE PRIEST, Huntington, Indiana

Dear Fathers: I am happy and proud to become a benefactor to some Catholic priest in far-off lands. I enclose $_____ to cover _____clergy subscriptions of The PRIEST magazine for a priest (or priests) you select.

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The Life of Christ

Adapted from a story by the Rev. Robert E. Southard
Pictures by Addison Burbank

IN JERUSALEM, AS JESUS APPEARS IN THE TEMPLE, HE IS THREATENED.

ONCE MORE HE REMINDS THEM OF HIS MIRACLES.

JESUS ESCAPES FROM THE TEMPLE AND RETIRES WITH HIS APOSTLES TO THE JORDAN.

A MESSENGER FROM BETHANY BRINGS NEWS.

JESUS WAITS TWO DAYS BEFORE ANSWERING THE CALL.

WHEN SHE HEARS THAT JESUS HAS COME, MARTHA GOES OUT TO MEET HIM.

PETER and I

SIXTH BEATITUDE

ART: Orestes Calpini

ONE DAY I ROSE WITH SNIFFLY NOSE
AND STUFFY, SNUFFLY HEAD.
AND PETER TOOK ONE WORRIED LOOK.
"GET BACK IN BED," HE SAID.

"THE ONE THING BEST FOR COLDS IS REST.
TAKE CARE OR YOU'LL BE SORRY.
IF YOU'LL JUST STAY IN BED TODAY,
I'LL SIT AND TELL A STORY."

AND THEN HE TOLD HOW KNIGHTS OF OLD
FOUGHT DRAGONS FAIR AND SQUARELY,
AND WHY IT WAS THE DRAGONS WON
SO VERY, VERY RARELY.

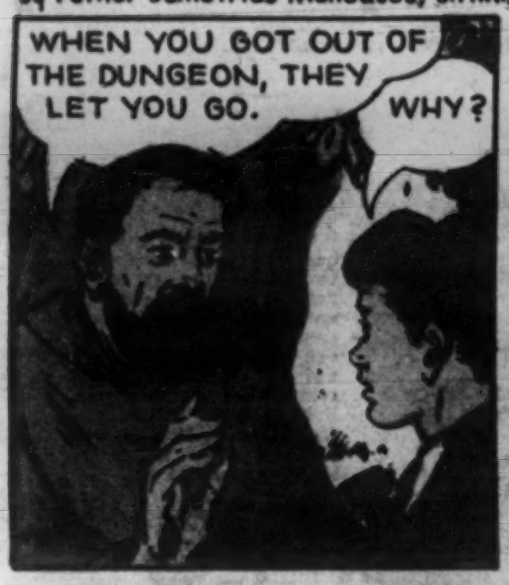
"ONE DRAGON BOLD," SO PETER TOLD,
"COULD EAT FIVE MEN I'M SURE.
BUT KNIGHTS HAD THEN THE STRENGTH OF TEN,
BECAUSE THEIR HEARTS WERE PURE."

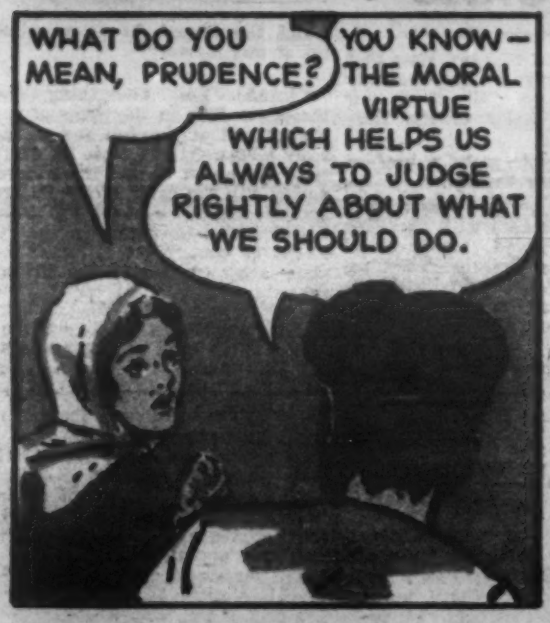
"THE CLEAN OF HEART ARE SET APART,
GOD'S BLESSING IS UPON THEM.
HE CALLS THEM HIS BECAUSE THERE IS
NO STAIN OF SINNING ON THEM."

"AND WHEN THEY DIE, THEY WILL," SAID I,
"GOD'S RADIANT PRESENCE KNOW.
PLEASE HAND ME (SNIFF) MY HANDKERCHIEF."
"DON'T SNIFF," SAID PETER. "BLOW."

BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank





NEXT WEEK: STEPHEN SEES GOD.

Father Conroy Talking

Reparation

TOMORROW begins the month of June. As you know, this month has been set aside by Holy Mother Church for special devotion to the Sacred Heart of Jesus.

One of the most effective forms of devotion to the Sacred Heart of Jesus is that of Reparation. It seems to me that all Catholics could give a little more attention to this practical angle of devotion to the Sacred Heart.

First of all, there is nothing which could be more pleasing to the Sacred Heart. We have in the practice of reparation simply a matter of putting first things first. Sin is an act of hate against God. Reparation is an act of love. The Sacred Heart of Jesus is saddened by sin. It is consoled by reparation.

You can offer many prayers—long prayers—to the Sacred Heart if you care to. You can make the Nine First Fridays if you are able to do so. But there is nothing which goes quicker to the target than an act of reparation. There is nothing which makes up more truly for our sins and the sins of others than one single act of reparation. This, of course, is not to discourage the Nine First Fridays and other devotions to the Sacred Heart. Rather it is to emphasize the spirit in which these devotions should be performed—namely in a spirit of reparation.

There are too many people who make the Nine Fridays for what they can get out of them. They have an eye on what the Sacred Heart will do for them if they observe the Nine First Fridays. This is all well and good. The Sacred Heart made a series of promises to St. Margaret Mary in favor of all who should make the Nine First Fridays. Yet, if we approach these devotions only with an idea of holding the Sacred Heart to a fulfillment of these Promises, we miss the point altogether.

We should have devotion to the Sacred Heart with the intention of doing something for the Sacred Heart. Our devotion to the Sacred Heart should develop within us a spirit of generosity. This devotion should draw us out of our own troubles so that we can look at the suffering Heart of Jesus and say to ourselves, "there is One who suffers much more than I." And the more we think upon the sin-weary Heart of Christ the more we should be inspired to be up and doing to console this Heart.

We take consolation out of the thought that God is near to us in time of trouble. Have we ever thought of the consolation we can bring to the Sacred Heart? Isn't there a positive challenge in the thought of remaining close to God while others turn against Him and insult Him?

There are a lot of us who waste a lot of time pointing out the many social evils in the world today. We say, "Look at the disgraceful conduct of those people!" Or we say "If this doesn't stop, what is the world coming to!" But have we ever thought of getting down to business quickly — and making actual reparation for these sins?

We may be regular members of the Holy Name Society, but have we ever thought of backing up our intentions with reparation? When we hear the name of God in vain, do we ever offer an immediate ejaculation in God's praise? We deplore all the injustice in the world today—stealing, racketeering and the like. Yet how many begging letters from destitute missionaries are lying in our waste-baskets—and with them a chante to be extra generous to the Sacred Heart? We see sins of immorality all around us and we would like to reform the people who commit them. Good enough, but have we thought of re-enforcing our efforts with acts of self-denial where legitimate pleasures are concerned? Is there a spirit of reparation when we say we will wear modest clothing—or a spirit of overbearing righteousness?

During the month of June we ought to see how many acts of real reparation we can offer to the Sacred Heart. In so doing we will help ourselves. It will transform us from selfish, carping individuals to happy people. It will bring inspiration into lives which may be dull and colorless. It will give us a goal where, up until now, we had no particular purpose or interest in anything. It will stir us to generosity and doing for others when we had always expected them to do something for us. Truly a magic word—Reparation!

Answers To Brother Michael's Quiz

1. No, but he was falsely accused of speaking against the Temple of the Jews.
2. Prudence is the moral virtue which helps us always to judge right about what we should do.
3. No, justice is one of the moral virtues.
4. Justice is that virtue which makes us recognize everybody else's rights.
5. The High Priest offended against the virtue of justice when he tried St. Stephen.

A Challenge For Graduates

You Can Bring Christ To Your Friends

REV. ROGER L. VOSSBERG

GRADUATES of Catholic high schools and colleges have not been robbed of their Christian heritage.

They have been told about God, the most important Person in the universe. They have been told about Christ, the most important and most influential Person in all human history.

Their young fellow-Americans, however, who have attended state high schools and colleges where the name of God and religious principles are taboo, have been deprived of their Christian heritage. From these what can we expect in the future except the same repudiation of God and moral principle which characterizes the bankrupt leadership in the world today?

Graduates of Catholic schools have received the answers to the most compelling questions which sooner or later disturb the mind and heart of every thinking person.

Why am I on this earth? What will happen to me after death? Am I accountable for my good and bad deeds in life?

Who is God? Who is Christ? Do they mean anything to me? Do I mean anything to them?

What is right and what is wrong? What is true and what is false?

Can I find some happiness and peace of heart in this world? If so, how?

What is the meaning of suffering, sickness, poverty, war? Why do we have these and other evils?

Sooner or later in life, every thinking person asks himself these questions, and Catholic graduates have been told the answers even before they had the chance to ask the questions.

But this does not mean that the Catholic education of a student is completed at graduation time. Our personal education as Catholics is a life-time activity. No matter who we are — lay person, sister, or priest — our Catholic education must be continued from day to day.

How?

By faithful reading of our Catholic newspapers, periodicals, and books.

The necessity for continued Catholic reading is even more crucial in these days when so many attacks are being made on the faith and morals of Catholic people and so many attempts made to drive a wedge between the bishops and priests on the one hand and the laity on the other.

Knowledge does not of itself guarantee salvation, but it is a necessary weapon with which to disarm the enemy and at the same time nourish our individual Faith.

In these days we must be intelligent, alert Catholics! And we can not be intelligent and alert in our Faith unless we read the Catholic Press.

Your First Duty

This is the way that Catholic people continue their Catholic education. This should be the resolution of every Catholic high school and college graduate — to read regularly the Catholic Press.

But why all this Catholic education, the formal kind in school and the informal kind by Catholic reading?

Its purpose is to help the Catholic fulfill the most important responsibility he has in life—save his soul. This is everybody's first duty to God and to himself.

But there is another important task for which Catholic education prepares the student—that task is to bring Christ to others!

This is the job of every Catholic by the fact that he is confirmed, a soldier of Christ who is to fight for the extension and strengthening of the Kingdom of Christ. This duty falls upon every Catholic, not just the bishop, priest, and sister.

The greatest glory of the Blessed Virgin was that she brought Christ to the world!

The greatest glory of the priest is that he brings Christ to the world—every morning at the altar of sacrifice!

And the greatest glory of the Catholic lay man and lay woman, next to saving their own souls, is to bring Christ to the world!

The lay Catholic cannot bring Christ to the world in the way that Mary did or in the way the priest does. But he can bring Christ to the world by his prayers, by his Christian personality and good example, and by his intelligent Christian leadership.

Every sincere Catholic should have close to his heart two classes of people—the fallen-away Catholic and the prospective convert. Every Catholic should be unremitting in his prayers for those who have strayed away from the Faith and for those who have not yet entered the True Fold of Christ.

Everybody has some relative, friend, acquaintance who is in either of these two classes of people. Do you ever say an earnest prayer for these people? Such prayer must be persistent, persevering prayer, in some cases lasting a lifetime before God grants the necessary grace.

No one but God can count the number of souls who have found their way to Christ because somebody's quiet, persistent prayers brought Christ to them.

Good example is another effective way by which Catholics can bring Christ to others. Insofar as we are humanly able, we should leave on others the impression of Christ by our contacts with them.

Good example is the most powerful of teachers. We do not have to go out of our way to impress others, however. Any put-on effort of this kind will be quickly detected. Just be holy—holiness is attractive and impressive enough!

We bring Christ to others, too, by intelligent Christian leadership.

Most people belong to some organization or another. Some Catholics have prominent positions in them. Other Catholics hold important posts in political life, in education, the press, business, and other influential departments of life.

What kind of influence do you exert for good in the organization to which you belong? If you hold an important office, what kind of leadership do you demonstrate to your organization or community?

Do you stand for uncompromising Christian principles when these are at stake? Do you "fight" energetically and sincerely for the cause of Christ and His Church, which is also the cause of your community and country?

Next to saving our souls, we Catholics have the serious duty to bring Christ to others. This we can do by persistent prayer, a Christian personality and good example, and intelligent Christian leadership.

Catholic schools alone prepare Catholic young people for these important responsibilities. This is the challenge to the Catholic graduate.

FOUND FREEDOM — Lieutenant Franciszek Jarecki, 22, a jet pilot in the communist Polish air force, who last March 5, flew his plane, a Soviet-made MIG 15, from a Polish airfield to the Danish island of Bornholm in the Baltic Sea. Visiting in the United States upon invitation of the Polish National Alliance and Polish American Congress, the young pilot has warned of the danger to his country's youth and religion.

STUDENT NURSES JOIN 'FIGHTING 69th' — Pictured above are two groups of student nurses representing the hundreds now enlisting in The FIGHTING 69th. In addition to promoting the social standards of the 6th and 9th Commandments, these nurses recognize that in their daily rounds they have an opportunity to request their patients to offer all suffering in reparation to the Sacred Heart of Jesus and the Immaculate Heart of Mary, for sins of impurity committed in the world today. St. Paul's Hospital School of Nursing (top group), located in Dallas, Texas, is conducted by the Daughters of Charity of St. Vincent de Paul. These student nurses wear the FIGHTING 69th pin on their uniforms. St. Joseph's Hospital School of Nursing in Alton, Ill., is conducted by the Sisters of Charity of St. Vincent de Paul. The FIGHTING 69th is a youth movement dedicated to creating a better social observance of the standards of the 6th and 9th Commandments through increased devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. It is open to all of at least high school age. Groups, such as the above, plus servicemen and women are especially welcome. For the free explanatory pamphlet write to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

Vocations — Women

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

Vocations — Men

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Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

DID you ever stop to wonder what school had the most beautiful setting in the country? I remember one time seeing Loretto Abbey which looks as though it were perched up on top of the Canadian side of Niagara Falls. And I once visited Mount Saint Mary College not far from Los Angeles which is built right over the top of a mountain. But just a few weeks ago I had reason to give this question some thought, and I am going to tell you how it came about.

I found myself in the beautiful state of Colorado and visited Loretto Heights College in Denver. There I saw their handsome new building named for Bishop Machboeuf, who was the first Bishop of Denver, (and who figures in the story of **Death Comes to the Archbishop** by Willa Cather). It is thrilling to look out the enormous picture windows of this lovely building and see the snow-covered peaks in the distance.

Southwest of Denver is Canon City sheltered by the mountains, and just outside of it is the Abbey School for boys run by the Benedictine fathers. It is a preparatory school for boys from the ninth to the twelfth grades, and the students come from many states. Of course, there are many fine things to be said about this school, but the setting is so very unusual one could not fail to be delighted with its beauty.

We visited the school's corrals and learned of the programs of horsemanship while we watched a line of boys on horseback disappear down the trail. The bridle paths make their way into the nearby Rocky mountains of almost breathless beauty. Here at the Royal Gorge right outside of Canon City, it is high enough to look in every direction—even down! When we drove across this highest bridge in the world, we got out and looked between the planks of the bridge straight down to the bottom of the gorge, over 1,000 feet below. Through the centuries the Arkansas river cut its way down through the rocks.

Looking south and west from the area of the Royal Gorge you can see the Sangre de Christo range which is 100 miles long. This range is broken up into many sharp peaks which are so rugged that there has never been a road or pass across them. They were named for the blood of Christ by the Spaniards who first saw them shining red under the setting sun.

I was taken up into these mountains and felt slightly envious of the boys who can spend summer week ends at the mountain lodge of the school. For the regular school year ends in June, and after a few weeks of relative quiet, the campus blossoms with excitement once again. Camp Holy Cross begins in July and extends through seven deliriously joyful weeks for the boys from eight to 14 who attend.

With Warpaint And Feathers

A great deal of Indian lore is used to heighten the interest of the days. The boys are grouped into tribes each with its own tribal chief. Each week a different tribe is taken up to the lodge where the boys fish and swim, learn trail blazing, stage Indian pageants, learn to distinguish plants and trees. They even learn to ride bareback in Indian fashion. Sometimes the boys leave the campus in their shirtsleeves and find themselves a few hours later striding through the mountain snow near the lodge.

This Indian lore activity fits into the area quite naturally for these same rocks about 150 years ago witnessed the campsite of the Ute Indians. It is a land favored by nature, sheltered by the mountains, with a fairly mild climate most of the year.

If you are the kind of boy or girl who likes to study rocks, this area will give you plenty of opportunity. For instance, just outside Canon City is an interesting formation which is hard to describe. It is like a very tall giant sleeping on his side. It consists of hard rock rising several hundred feet into the air, and running about three miles long. Its width at the top allows of only a single one-way road. I felt a little frightened as we drove along, but was assured there was really plenty of room on either side of the rock road, and that there were never any accidents. I am told too that the boys love riding horseback over this trail.

The day before I left Colorado, I heard through the open window an unusual fluttering and chirping. I looked out in the field of sheep and there saw dozens and dozens of the most beautiful blue birds flitting about in agitated fashion. My friends said the birds had come down from the mountains in search of warmer air. Country as lovely as this, I am sure, is meant for young people.

Two More To Pray For

FATHER GORDON ALBION

I HAD half promised an old priest friend of mine that I would turn up at his parish Sale of Work and Garden Party. I didn't really want to go, as it was a long journey, but I felt I ought, as the old priest had always been very kind to me and had sent me to the Seminary. I was his favourite and he wanted to have me with him at the party.

I couldn't get away in the morning, but after lunch I wended my way to the railroad station. My mind was still searching for a good excuse not to go; so when I found that it was too late to get a cheap day ticket and that I wouldn't have much time at the party anyway, I decided that was good enough. I needn't go after all. It was sheer laziness on my part, but God can make good use of even our faults as you'll see.

When I arrived back at the rectory, I found a message that a lady would like to see a priest. As all the others were out, I went. She was living all by herself in one room of a large old-fashioned house that had once seen better days, but the whole district was now very poor. There was a bed and a couch and lots of old furniture in the room. The lady herself was lying in bed; she looked quite old but not particularly ill. She told me that the doctor said she must go to the hospital for treatment and that the ambulance would come to fetch her next morning, so she thought she would like to see a priest first as she hadn't been able to go to church.

I had a long chat with her, heard her Confession and anointed her, but as she obviously wasn't dying, I thought it would be better if I brought her Holy Communion next morning after my Mass and just before she left for the hospital.

So just before 8 a.m. next day I arrived carrying the Blessed Sacrament. I knocked on the door. No answer. I knocked again and again, till a man leaned over the bannister on the top floor and asked what I wanted. I told him I had come to see the old lady, so he said, why not open the door and walk in. I did so and there I saw her fully dressed, lying on the couch. She was still quite warm but I could feel no pulse, so I sent the man for the doctor who said she must have died only an hour or two before. I felt sad that I had not been in time to give her the Blessed Sacrament, but thankful that Our Lord had made use of my laziness the day before to prepare her soul to meet Him.

Years later I was asked to take a funeral in the next parish as the priest was going to be away. Someone had died in the Infirmary, an institution for very poor people which in the bad old days used to be called the Workhouse. It was a huge, ugly barracks of a place, in enormous grounds with many outhouses. I was directed to one of these, which was arranged as a very bare-looking chapel where the bodies of the old people who died could rest until they were buried. There were two porters standing by the coffin and they waited till I arrived before screwing down the lid.

The coffin was made of the cheapest kind of wood and they lifted it easily on to a small barrow, which they then wheeled down long paths till we came to a cemetery, where a gravedigger was waiting. Nobody else was there. I blessed the grave and said all the last prayers and then I asked the men about the poor woman. None of them knew much about her. She had been in this institution for as long as they could remember, but no one had been to see her, so they presumed she had no relatives. But she was down as a Roman Catholic and so they had sent for the priest. I felt very sad that anyone could die and be buried without anyone to care, or say a prayer.

The deaths of these two old ladies reminded me how wonderful it is that we Catholics pray for all the faithful departed and not just for those we know. And I thought too of how practical is the charity of those who make a special point of praying for the forgotten souls in Purgatory, those who have no one living to offer Mass or say a prayer for them.

I have forgotten the names of these two lonely old ladies, but I sometimes remember to pray for them. Will you, too?

Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully (See page 8.) Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing, two right, poor; and if you get less than two correct Brother Michael is ashamed of you!

1. Did St. Stephen speak against the Temple of the Jews?
2. What is prudence?
3. Is justice a theological virtue?
4. What is the virtue of justice?
5. Against what virtue did the High Priest offend when he tried St. Stephen?

Answers on page 11

For The Children

Chats Out of Church

FATHER RAY GRIBBIN

Hello Girls and Boys!

ALL through this past winter the newspapers were full of stories about storms at sea. And many times, sadly, the storms destroyed ships both great and small. Yet, there were many other times when ships were saved, because help came to them when the captain asked for it.

Maybe you have never been on the ocean. Maybe you do not know how the water can rise like a tribe of ugly giants and throw a heavy ship around. Maybe you do not realize that the fists of those giants can beat holes in the ship, so that the water pours in ever faster and faster. But sometimes it does happen just that way. And, when it does, the Captain of the ship knows that he needs help.

Quickly he tells the radio operator to call for help. Then out over the spinning waves goes a high sound, "dit-dit-dit daw-daw-daw dit-dit-dit." Over and over again the radio-man calls for help. "S.O.S.," he says, "S.O.S., S.O.S., S.O.S. . . . Save Our Ship!"

Then, very often, help comes. Another ship hears the signal and rushes to the one that has been hurt by the big, gray giants.

Now even on dry land it often happens that great, evil giants try to sink our soul, as the storm waves try to sink ships. Temptations come and strike at our souls. Wars break over us and try to make us lose our faith in God. Sickness makes us weak, and sad, and sometimes angry at God. The devil tries to scare the very life out of our souls.

At those times each of us needs help. And we will get help only if we ask for it.

Signals To God

That is why, early in every Mass, the priest and the altar boys (who are speaking for all the people) send up quick signals to God. Just after the priest finishes the **Introit** prayer he goes to the center of the altar and says some Greek words: "Kyrie eleison . . . Christe eleison." In our language those words mean, "Lord have mercy . . . Christ have mercy."

Those words are like the S.O.S. that the radio operator sends out across the waves when a ship is in danger. They go quickly up to heaven, three at a time: "Lord have mercy, Lord have mercy, Lord have mercy;" then, "Christ have mercy, Christ have mercy, Christ have mercy;" and again, "Lord have mercy, Lord have mercy, Lord have mercy."

Like the whistling "dit-dit-dit daw-daw-daw dit-dit-dit" that asks other sailors to come and help, these prayers sail straight up into the sky. They go right to heaven. And there they tell God that we want His help.

God understands. When he hears those signal-prayers He knows that they are really saying, "Lord, there are people in church who are in trouble. Help them. There are people in our city who no longer believe in You. Help them. There are devils trying to hurt souls. Protect those souls. Save us, Lord. Save us all from sin."

God hears the signal, and He comes.

My Mother

DIANE BRANDON

Age 9, Our Lady Help of Christians, Winfield, L. I.

My mother is a woman that
God picked out for me.
She always treats me kindly
Just as kindly as could be
She tries to make me happy
And give me my own way
She feeds and clothes and cares for me
All the live long day.
With my sweet mother
I am sure to have no fear
No one could beat my mother—
She's the Mother of the year.

Young Contributors

MARY ANN HORAN, Grade 6, St. Mary's School, Independence, Mo.

LARRY McNAMEE, Grade 7, St. Benedict's School, Seattle, Wash.

DOROTHY MARIE RICHARDSON, Grade 7, St. Michael's School, Bradford, Ind.

JEANNE McCARTH, Grade 8, St. Paul's Academy, St. Paul, Ore.

JOHN DOOLEY, Grade 4, St. Dominic School, Denver, Colo.

It is time to put first things first and emphasize Christianity as the only assured factor in resolving human inequalities.—**Judge J. H. Glasser, Enid Okla.**

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M. D. AMATOR

THE first Sunday after Pentecost is designated as Trinity Sunday; the Thursday following is the feast of Corpus Christi. It would seem that the Church in her liturgy is impatient to proclaim these two great dogmas hard upon the completion of the Easter Cycle.

Everywhere in the liturgy is the dogma of the Trinity affirmed. The faithful are called upon to **adore** in God the unity of nature in the trinity of Persons: The Father, as Author of Creation; the Son, as Author of Redemption; and the Holy Spirit, as Author of man's sanctification. Immediately on the Thursday following, is the attention of the faithful called to that **Presence** of God here on earth, the Eucharistic God living **perpetually** in our tabernacles. Verily do these two great feasts link man to His Creator and Redeemer.

In the Old Testament the faithful had but one place on earth, one temple, at Jerusalem, where they were to go to adore and praise, to thank and to propitiate, to petition God Almighty. But when the Second Person of the Trinity came to live among men, He devised a way to remain **personally** with them always and everywhere, at every hour of the day and night, in every country on the globe: He instituted the Holy Eucharist! Hiding His humanity as well as His divinity, He remains as a **real Person** in every Catholic Church, waiting for His friends to come.

Don't Neglect Him

Now the really sad thing about this is the way in which the followers of Christ neglect their Divine Guest from heaven. In how many tabernacles is He not left alone throughout the long hours of the night and often also throughout the greater part of the day?

It seems the chief reason for this is a lack of understanding on the part of many. As Catholics they know and believe that Christ is really and truly present in the Blessed Sacrament, yet they think of Him more as a historical character that lived nearly 2,000 years ago instead of a **real Person** living here and now behind the little tabernacle door.

Oh! What a difference it would make in the lives of the family did all take this great dogma of the Eucharist as it really is, make the living Christ in the tabernacle a personal member of their family, go to visit Him in His earthly abode, pour out to Him their hearts in joy and in sorrow every day or night!

Impossible? No. There are many parishes in our country today that do have perpetual adoration. Every hour of the day and night one or more parishioner is kneeling in silent adoration before **his Jesus** in the tabernacle.

All is on a voluntary basis. Many sign up for one hour each week; a few who have more time, spend several hours a week. Women usually take the hours from 5 a.m. to 10 p.m., while the men take from 10 p.m. to 5 a.m., though often husbands and wives attend together during the nocturnal hours.

Where possible, some families go all together for a family "holy hour" occasionally. Christ is a personal, living being to all these faithful members of His mystical family.

Ask anyone who hails from a parish where perpetual adoration is established and who has taken a weekly "hour with Christ" and he will tell you how much it means to him personally. He wouldn't give up that personal visit with the real Christ he has learned to know, for anything in the world! And this statement has come from men and women in all walks of life,—from mothers of families, from hard-boiled business men who a few years earlier would not have thought of spending an hour **alone** in church, let alone a **weekly hour during the middle of the night!**

Now They Know Christ

Once they have begun really to know Christ, He is a living member of their family. They could no more miss their hour with Him, than they'd omit their good-night kiss to wife or husband, or child to parent.

If perpetual adoration is not as yet established in your parish church, why not get it started? Spread the idea to a few interested friends, and then go to visit your pastor. Many a parish priest would be only too glad to have this great source of blessings in his parish, but he does not know how the people would respond. Initiative on the part of laymen will delight the heart of the good priest whose sole interest is the sanctification of the souls committed to his charge.

Often parishes begin with one day and one night a week, then add two days and nights, and so on until before long the entire week is completed with volunteer adorers "Signed up" for every hour of the day and night.

As the devotion spreads there are often several adorers each hour, and sometimes a dozen or more! The surprising thing is that once begun it is never found necessary to discontinue the practice,—and this in the large city parishes as well as in the small town and even some rural parishes!

And the collective results: Pastors have attested to the increase in attendance at Holy Mass on weekdays, the larger number of communicants on Sundays, and the increase in daily Holy Communion, the lengthening lines at the confessionals. This **personal** love of Christ then overflows into the home, and families are happier and holier!

Anyone desiring more information on the actual working of this "parish perpetual adoration" may write to Ferd J. Niehaus, 1734 Gellenbeck Street, Cincinnati 5, Ohio. He will gladly send free a complete set of materials and outline including brochure which explains the mechanics of starting and maintaining perpetual adoration in the parish church.

The Blessed Trinity

It's Not Good Even For God To Be Alone

CHARLES DAVENPORT

WE go to an early Mass on Sundays. Being interested in things theological, I usually sit back and close my eyes during the sermon. This is, of course, to hear better. I indignantly deny my wife's charges that I close my eyes for any other reason. And I think her nudges are quite uncalled for.

However, there is one Sunday in the year when I sit with my eyes wide-open. I all but grip the pew ahead of me and the baldheaded gentleman in front can almost feel my eager, excited breath on his pious, attentive neck. That Sunday is Trinity Sunday.

Ask any priest, one of the hardest sermons in the year is the one on the Blessed Trinity. It's harder perhaps than the one on Good Friday when his heart is overwhelmed with the love of Christ and he tries to stammer to the people all our Lord has done for us. Probably, it's even as hard—if not harder—than preaching a sermon on money.

What can he say? He can tell you that there is one God, one divine nature, and three Divine Persons . . . and it's a mystery. And that's about all there is to say. Might as well make the sign of the Cross which is an expression of our faith in the Trinity and say the Creed.

Theologians insist that anything they might tell you about the Trinity definitely will not explain the mystery to you. At most, they say, they can only give you dim hints. However, even their hints are extremely beautiful. Start this way.

A few weeks ago it was spring. Outside the flowers were beginning to bloom, the grass came out, we all enjoyed seeing the apple and cherry blossoms. Soon there will be many flowers and fruit. It is a characteristic of beings, when they mature, to communicate themselves. For instance, full-grown trees bear fruit; when we grow up we marry and have children. If you get some good news or a good idea, you often say, "I've just got to tell this to someone!" Look all around you, when things become perfect and mature, they communicate themselves.

The question arises—does the one infinite, perfect Being communicate Himself? And the answer is yes. Theologians say (and remember this doesn't explain the mystery of the Trinity) that God the Father knows Himself perfectly. Out of that perfect knowledge, the Father expresses all that He is. That expression we call God's **Word, the Second Person of the Blessed Trinity.**

God the Father gives everything He has to the Son in that expression, that communication of Himself. He gives the Son His entire nature, and that's why there can be the Father and the Son and yet only one divine nature. God the Father keeps only one thing for Himself and that is an "ordination towards," a "relationship to" the Son. And the Son in turn is totally referred to the Father. It is this relationship of "being Father" and "being Son" that distinguishes them from one another.

(Incidentally, we might give a rough definition of nature as **what** you are, for example, a man; and person is **who** you are, Uncle Butch, Aunt Susie).

Here is how Fr. Garrigou-Lagrange describes what the Father sees in the Son: "In Him the Father's intellegence embraces, in one glance, His own intellect and all possible worlds, all natures and all supernatural gifts conceivable. The Father's intellect sees in the Word the final answer to the problems that philosophy and theology do not even succeed in positing. In this unique Word the Father's intelligence also actually knows the universe even in the least details, and our own selves even to the most delicate shades of our physical, intellectual, and moral temperament."

Think of the enjoyment between them. We often speak of "being alone with our thoughts . . . and lonely." God the Father could never be lonely with His Thought, His Word, for the Son can correspond with Him, answer Him, there is perfect communication, and perfect love.

And The Holy Spirit

And now for the Holy Spirit. Theologians tell us that between the Father and the Son there arises an infinite love, an identical love—and that expression of love is Love, the Third Person of the Blessed Trinity. Just as the Father is the Father by "being referred to" the Son, and the Son is Son by "being referred to" the Father, so the Holy Spirit is Himself by being the Spirit of Love. However, He is just as intelligent as the other two. Think of it! Three Persons understanding one another perfectly, loving one another infinitely, so united that they have only one nature, and the one distinguishing feature of each is their relationship towards each other! This is a mystery that utterly confuses our intellect—how can this be?—but at the same time it is a mystery that utterly comforts our heart. For somehow we feel that it is not good even for God to be alone.

There is something practical in this for us. As long as we are in the state of grace, the Blessed Trinity, Father, Son and Holy Spirit,

Continued on page 14

BAPTISM BY EXILED CHINESE ARCHBISHOP — Archbishop Paul Yu-Pin, exiled from his archdiocese of Nanking, China, baptizes Wilma Wei-mo Hsiang, a Chinese freshman student at Immaculata College, Immaculata, Pa., during a visit he made to the college. Right are the girl's god-parents, Mr. and Mrs. Robert J. McNeil of Lawrenceville, N.J. Msgr. Vincent L. Burns, president of the college (center), assisted at the ceremony. Wilma, who has been in this country since 1950, said following the sacrament: "I am very grateful for having received the gift of faith. My fervent prayer is that my parents and all my people will receive the same grace."

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CHARLIE CALLAHAN'S

Sportscasting

IF you listen and believe the television mob, the television fight mob, that is, a couple of things should have happened at the two biggest Tee-Veed fights of recent vintage. Tommy Collins should have stayed down in his lightweight championship bout with Jimmy Carter, and old Jersey Joe Walcott should have arisen in the heavyweight championship scrap with Rocky Marciano. So, I guess things are never right. This voice would certainly agree with the first thought, however, that either Collins should have stayed down, or the fight should have been stopped much sooner.

As for the Marciano-Walcott tussle, a lot of people are disturbed because of the fact that where they expected a half-hour or so of entertainment, they only got a couple of minutes. If you went to a baseball game, and the contest was decided in the first inning, or if at the movies the hero rescued the heroine in three minutes flat and the film was over—you'd be disturbed too.

However, the idea in boxing is to finish the other guy as soon as possible, and that is what Marciano did. From the spectacular viewpoint, I suppose it would have been better if Walcott had been out cold on the canvas instead of arising slightly dazed just after the 10 count had been tolled. Nevertheless, an honest examination of what took place at the two Walcott fights would indicate that Rocky, while maybe no boxer, may be the greatest one-punch kayo artist in heavyweight history. And his undefeated record showing something like 38 knockouts in 44 fights, or thereabouts, is not to be sneezed off.

It would seem, however, that the Chicago affair was slated to be a mixed-up thing. First, there was the postponement. Then, a couple of days before the fight, Rocky's parish priest broke a leg while setting up the aerial on the $1,000 TV set that Marciano had presented him with, so that the neighborhood youngsters back in Brockton, Mass. would be able to see the bout.

Some folks say that television hurt the attendance — that it stopped a bigger group from coming from out of town. Well, I'll agree that television hurt, but not in the way most people might think. It hurt, because the first fight between the two, the one last September in Philadelphia was not televised . . . or even broadcast. That was one of the best heavyweight title battles of all time. Suppose that fight had been telecast from coast-to-coast, even though blacked out in the Philadelphia area. I like to think that many, many people would have thought to themselves: "Gee, I want to be there the next time those guys fight." Anyway, it's a thought.

It now looks as though Marciano will be the heavyweight titlist for some time to come. And that's all right with me. He's a fine youngster.

CCC Track Meet

One of the outstanding track meets of the collegiate year is coming up next Saturday afternoon and evening (June 6) when the 28th Central Collegiate Conference outdoor track championships will be held in the Marquette University stadium, in Milwaukee.

Con Jennings, Marquette athletic director and meet chairman, has indicated that this year's get-together may even exceed the record turnout of 1951 when 56 schools participated. Jennings, Athletic Director Ralph Young, of Michigan State, and the late Knute Rockne were the founders of the CCC meet.

Honorary referee of the affair will be Alex Wilson, Notre Dame track coach. Wilson is one coach who does not have to worry if any of his charges were to ask: "What did you do, Coach, back in the days when you were competing?" Alex, who still holds most of the Notre Dame quarter and half mile records, finished second in the 800-meter run, and third in the 400-meter event at the 1932 Olympics, in Los Angeles.

'Jake Kline Day'

Another Notre Dame coach is being honored this week, Professor Clarence (Jake) Kline, baseball mentor. When the Irish nine meets Western Michigan, at home, Tuesday (June 2), it will be "Jake Kline Day." Many former baseball monogram winners of other years are expected back for the event which will be followed by a testimonial dinner at the school's new Morris Inn. Joe Boland, the old tackle of Four Horsemen days, who now is a South Bend sportscaster, and just about the best football announcer in the country, is the chairman of the affair.

Jake's greatest day in baseball was back in 1916 when he was a Notre Dame junior. He clubbed three homers that afternoon, 37 long years ago, as the Irish defeated Michigan 14-6.

Having Western Michigan as the opponent on June 2 will make it easy to remember Jake's worst day. It was just last season, when the Notre Damers entertained Western Michigan on the Irish diamond. I believe I've written about it before, and it still is hard to believe. In the ninth inning, Notre Dame led, 8-2. There were no Western Michigan men on base. Two were out. There were two strikes on the batter. The Irish needed only one pitch for a win. Western Michigan won the game, 10-8. Jake will never forget it.

This spring the Irish nine made a southern trip during the Easter holidays. They traveled by chartered bus. On the first day, the driver of the bus and Jake were making each other's acquaintance. The fellow's name was Scriver. (Before the trip was over, it is understandable that the boys on the team were calling him: "Scriver the Driver.") Jake said to Scriver, what is your first name. Scriver replied: "Clarence." Jake's retort was: "That's an odd name." Scriver gave Jake a look of the type that would indicate he thought Coach Kline a very gruff and unsociable fellow. Matter of fact a couple of hours went by before "Scriver the Driver" approached Kline again, and then he said: "Jake, you said my first name was odd. I know Jake is just a nickname. What is your real first name?" And, of course, Jake gave him a one word answer: "Clarence."

Exclusive 15-page feature in this issue!

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When a group of mothers demand action, something is bound to happen. It did! Seeking professional guidance in explaining sex to their growing children, these mothers found the experts admittedly confused—too much theory, not enough knowledge or experience. Here then, in 15 pages, these mothers report their own findings and emphasize six basic rules to help and guide perplexed parents. Let this unusual, exclusive article help you to help your children!

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Gospel Story

Her Hidden Mission

ALBERTA SCHUMACHER

MARRIAGE can be a real "eye-opener" sometimes. A young wife we shall call Mabel (because that is definitely not her name) really got a surprise when her new husband informed her—"I'll not put up with any soul-saving and sanctimonious behavior in my house!"

"Why, what do you mean, Paul? I merely mentioned that we ought to ask our neighbor across the street if she would like to go to Mass with us sometime," Mabel protested.

"You can't fool me. You've got a missionary streak in you. I caught on when we were just going together, but I figured I could break you of it after we were married."

Mabel smoothed the matter over with gentle words and assurance that Paul's welfare would be her great motive in life, but she added mentally "for love of God." She would be serving God by serving Paul. She suspected he was jealous and demanding, and she had heard that new husbands were apt to be a bit difficult in this way, but that they acted more normal after getting accustomed to the security of the married state.

It was true that Mabel did have some of the missionary spirit. Stories of missionary life and accomplishments always had thrilled her. It had been her habit to look at people with a view toward helping them to new faith or replenished faith.

Four children have been born since Paul "laid down the law" to Mabel about missionary work. He has not changed his mind. His jealousy has increased. He uses the children as an excuse for keeping Mabel confined to the four skimpy rooms they call home. He denies her need for any recreation.

Some women might shrivel inside and despair over such treatment. Any woman might if she was one to concentrate on her own troubles and brood about them. That is where Mabel's natural (and very likely supernatural also) missionary spirit is a big help. Fortunately Paul is reasonably good to the children, and as long as she does not cross him, he is reasonably good to her, too. She concentrates on the problems of others.

The four walls of Mabel's home, "bursting at the seams" as it is with four children and two adults, have expanded to include all the nations of the world. Mabel is gifted with imagination, and she turns it to good use instead of letting it magnify her woes.

Every aspect of her life and work has been diverted into missionary channels. She is too busy to spend a lot of time on her knees at prayer, so she makes of her ordinary chores a kind of active prayer. Her whole concentration is on other people.

She has a sense of humor, too. We got a chuckle when she told us she does the diapers for the intention of the missionaries and peoples of Australia. "Why Australia?" we asked. "The land down under!" she exclaimed merrily. You can readily see why her troubles do not "get her down."

She does her laundry for the intention of the Far East. The connection there is quite clear without explanation. She bathes the little ones for the intention of African peoples and the faith there, and it is the inner whiteness of her youngsters once she penetrates the surface and superficial "dark" on their skins that gave her the idea. Her sweeping is done for Russia, and this requires explanation. She read a poem once about "Our Lady of the Broom," and she liked it very much. Therefore she connects her sweeping with Our Lady and Our Lady with the conversion of Russia.

She hasn't forgotten to be a home missioner and work for the missions in America. Her husband spurns the job of shopping at the super market, and it is indeed a task with four children to keep out of the stacked cans and breakables. Because the super market is such a definitely American institution, she offers this task for America. Dishwashing is done for "all heretics because of the breakage involved." All that she does is offered for all the needs of Paul, her husband. That man can hardly help but improve sooner or later, with a wife like Mabel working a sun-up till sun-rise schedule for him for both his physical and spiritual needs.

"Go therefore and make disciples of all nations," Our Lord said in today's Gospel. Our missionary in foreign fields need "home missioners" like Mabel to back up their works with prayer and sacrifice. What do you do to extend Christ's Kingdom on earth?

"There's two guys that won't get the bright idea again to invite the boss along on their hunting trip!"

Every citizen can render a real service to his country and to the world by praying each day for divine strength and guidance for the nation's leaders. — **Cedar Rapids, Iowa, Jaycee resolution.**

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What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

Let's Stop Promotion Of Indecent Literature

Editor:

BECAUSE of the great flood of lewd, obscene and spiritually destructive literature now spreading itself daily throughout our communities in the form of booklets, magazines and so-called comics, which are openly exposed for public sale on our newsstands, an appeal is made again to decent minded sellers by decent minded citizens.

It is clear that this type of immoral literature is especially dangerous to the youth of both sexes whose impressionable ages are sensitive to all shades of environment. Many words have been written and many appeals have been made to discourage the sale of such obnoxious magazines; long paragraphs, however, are not necessary to convince persons who have a conscience.

To say that this evil is permitted to go on because the American people are not interested, is a false statement. They are interested and they are anxious because they have the welfare of young America at heart. The difficulty is "what can we do about it?"

All of us can do something about it. We can hit the pocket book of the publisher through the dealer. The national distributor and the local wholesaler are also effected whenever the dealer returns unsold lewd magazines. The majority of dealers of magazines, whether they be in drug stores or newsstands or shopping markets, are anxious to please their patrons. Almost all of them are unaware of the harmful material contained in the many booklets and magazines, since their time of examination is limited. Continued vigilance of every shopper and the cooperation of the dealer can work wonders in cleaning up our newsstands.

If the dealer tells you that he must accept the entire block of magazines allotted to him, you may remind him that he can hide the objectionable material under the counter and return it without cost at the next delivery. We know it to be a fact that no pressure may be placed upon a dealer by a distributor to promote forced sales of any magazine. The dealer is free to sell or to return whatsoever he pleases.

Who, therefore, can do something about it? Every customer of every newsstand can do something about it. All fathers, mothers, students, children, school authorities, merchants, ministers, club leaders and all members of mothers' clubs and fathers' clubs, officials and citizens of every class, and religious leaders, all can do something about it.

To do nothing but sit back and regret this existing evil, puts one into the same class of those who do not avail themselves of the privilege of casting their votes for better government.

Good American citizens do not promote nor endorse blue laws. They have, however, the right to protect their children and their homes from literature that has no better name than "dirty."

Our millions of ever vigilant customers with the cooperation of fair-minded dealers can bring clean and wholesome literature into our homes again.

Sincerely yours,
Rt. Rev. Joseph J. Truxaw
Los Angeles

They Read And Act

Editor:

JUST a note to let you know—if you don't already—what a wonderful "channel" you've been. Response on the article about our Christopher TV programs has been wonderful.

Most of the letters are from those who never heard of us before, and want to know more, but at least two write us that they are using the article to sell their local TV stations on the idea of the program.

Again—thanks for giving us the opportunity to "spread the word!"

Sincerely,
Polly Black
The Christophers, 18 East 48th Street, New York 17, N. Y.

Church Destroyed, But Faith Lives

Editor:

Although American missioners have been barred from North Korea for more than ten years, their work has not been forgotten by a people awaiting deliverance from their Communist oppressors.

Father James H. Ray, Maryknoll Missioner from Clinton, Md., is scheduled to return to Korea next month. For nine years before World War II he was stationed in the northern part of the country. He recently received a letter from one of his former parishioners, Han Myong Whan, now a 23-year-old soldier taking officer training at an Army post in the United States.

"More than ten years have gone since you left North Korea," wrote the young soldier. "I can never forget that I had made you many troubles at that time, because I was only ten years old . . . The church where you were pastor is destroyed by the Communists, but the men whom you taught were not destroyed. They were safe under Our Lord Christ."

Father Ray recalls that when he was in Korea in the 1930's, it was a united country. Then in 1945 the Russian Communists came and sealed it off at the 38th parallel. By posters, newspapers, magazines and radio, communistic atheism spread its propaganda. First by cajolery and enticement, then through the mailed fist of force, threat of starvation, imprisonment and death, the minds and health of many of the North Korean people were broken.

"Myong Whan fled this octopus which was strangling the life out of his country," says Father Ray. "He had been, as he says in his letter, 'taught by you, all my childhood' in our parochial school. He knew communism was wrong, evil to the core. He sought until he could find a means to fight it. He has found that now as a soldier. Here is one North Korean, among many, who is offering his fighting heart for his country."

Albert J. Nevins, M.M.
Maryknoll, N.Y.

Not Representative

Editor:

I HAVE been re-reading the editorial in **Our Sunday Visitor** of January 18, 1953, particularly column two, under the heading "Why Are Jews Not More Friendly?"

In paragraph two, starting with, "Theoretically one would suppose" the writer says "clerical political leaders in that country became jealous of Him (Jesus) and plotted His death in secret. These rabbis did not represent the people."

May I point out that the 'clerical political leaders' referred to, were not rabbis but quislings, "high priests," who, according to Catholic authorities like Professor Hartman of the Catholic University of America; Dr. Gaechter of the Catholic University of Innsbruck; and others, had obtained their position through bribing Roman officials and were not recognized as religious leaders by the people, as the writer correctly states.

Knowing of your fairmindedness, I am sure you would like to bring this note to the attention of the writer.

With all good wishes and kind personal regards,

Yours very sincerely,
Moses Jung
386 Fourth Avenue
New York 16, N. Y.

From India

Editor:

ON the 8th of November, 1948, I called on you but could only see you for a little while since, as far as I remember, you had to leave that morning to attend a meeting of Bishops. But I remember still your kindness and your generous help in the shape of 100 Mass stipends and a generous donation. I could not meet the Director of the Propogation of Faith since he was absent that day. You will be pleased to hear that I receive regularly **Our Sunday Visitor** through a generous person from New York. **Our Sunday Visitor** is undoubtedly one of the best periodicals I know. It contains splendid and very instructive articles and the pictures in the Youth Section are very welcome to the children here. It is a pity we only get one copy for I would like to pass it on to educated people here. I congratulate you on this splendid work which you founded 41 years ago.

Our work here in the Nellore diocese remains mainly pioneer work among the poorest of God's poor. I have 60 priests of whom 24 are Indian priests and 46 European, belonging to St. Joseph's Society, Mill Hill, England, but most of us come from Holland.

In the Major Seminary here I have 55 students of whom about 30 are for our diocese. Thank God. I have ordained already 72 Indian priests, who are doing splendid work now in Nellore and neighboring dioceses.

Most of our converts belong to the so-called depressed classes, but they make excellent Catholics. Recently almost all residents of seven villages have been baptized. There is at present in some parts of my diocese a mass-movement among the depressed classes towards the Catholic Church and many Hindu villagers have asked for instruction. Though humanly speaking I should refuse to accept them since we have not the means to maintain more catechists and to erect chapels and gradually new headquarters. But we cannot refuse where it is a question of thousands of souls and I have accepted already a number for instruction. Full of confidence we continue to work for God and for souls, hoping and praying that benefactors may remember us.

I have to ask you a special favor. Recently I happened to see a few booklets containing Catholic Hour radio addresses by Bishop Sheen: "The Modern Soul in Search of God" and "The Love That Waits for You," as also "Light Your Lamps." I noticed a long list of booklets of Catholic Hour radio addresses at the end of each pampmlet, and that they are printed and distributed by **Our Sunday Visitor**. These booklets would be very useful here and I wonder whether you could find a generous benefactor who would be willing to send us, if not all, at least some of these excellent radio addresses. Those of Bishop Sheen and addresses on the Church, education, Christian family, Communism and Catholic and Social Action will be particularly welcome and useful. I shall be very grateful indeed for a few.

(We've sent the radio booklets. —Ed.)

This year I shall be 58 years old and 24 years as a Bishop of Nellore. I had already the privilege of preparing one Indian diocese in 1940 and I am doing my very best to have another Indian diocese ready in the near future, since my diocese is very large indeed, a population of six million Hindus. May God bless you. With kind regards and in union of prayer and sacrifice.

Yours very devotedly in Christ
Most Rev. W. Bouter
Bishop of Nellore
Bishop's House
Nellore, India.

For Young Men Only

Editor:

IN March of 1952, you very graciously consented to print a letter to the editor, asking for information on the different religious communities for men existing in the United States. This one letter brought requests from approximately 600 people in the Mid-Western part of the United States.

This was an invaluable service you performed for your readers. And it was an invaluable service to the Catholic University Conference of Clerics and Religious—an inter-seminary organization existing among the some forty-odd seminaries at Catholic University. It helped further one of our primary objectives: increasing vocations by distributing, without any price being asked, the **Guidepost**, a manual containing pictures and write-ups of every religious community for men in the United States. Only voluntary offerings are accepted for the continuance of this worthwhile work.

We were hoping that you would run such a similar letter soon in your paper—which is so valuable because it is a family paper. Perhaps it might read as follows:

I think I may have a vocation, but I can't make up my mind whether to be a diocesan priest, a priest of a religious community or a brother. I need information on the different religious orders and communities before I can decide what I want to be. Where can I get this information and how much would it cost?

Answer: Write to the **Guidepost**, Box 182, Catholic University of America, Washington, D C. It is a booklet put out by seminarians free of charge. Any donations will be accepted to help send the book to other boys like you.

Thanking you for your kindness to us in the past and for whatever you can do for us now, we remain,

Gratefully yours in Christ,
John J. Kelly, C.S.P., President
The Catholic University Conference of Clerics and Religious, Catholic Students Mission Crusade, Washington 17, D C.

It's Come To This!

A novelist with a well-deserved reputation for being over-egotistical was despatched by his publishers on a speaking-and-autographing tour with a view to pepping up the lagging sale of his latest book. Years of addiction to his inflated sense of self-importance made it difficult for the author to come down to the level of the common reader. After addressing a women's club in a small New England town one day, he found himself being interviewed by the grizzled editor of the town's weekly.

Getting down to the fundamental reason for his presence in the town, the author, with an abortive attempt at modesty, remarked:

"I think you will agree that I am not as conceited as people have been led to believe."

The editor scribbled a few hieroglyphics on his pad, looked up with an inscrutable expression and said, in a matching tone:

"No, sir, but then you have so much to be modest about!"—**T. J. McInerney.**

CATHOLIC G.I.'s AID KOREAN ORPHANS — Father Paul J. LaDuca, O.F.M., Cap., of Buffalo, N.Y., chaplain of the U.S. Marine Aircraft Group 12 (center), is surrounded by Korean orphans whom he and Catholic servicemen have "adopted" at Pyongtaek, Korea. With him is Father Lee Su Yung, aged Korean priest who supervises the Catholic orphanage here; and Kim Soon Nam, who teaches the youngsters. The orphans are supported mainly by the Marines' contributions of money and clothing.

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FICTION: Giovanni Guareschi's

Don Camillo And His Flock

The Strike

DON Camillo walked into Peppone's workshop and found the owner sitting in a corner, reading his paper.

"Labor ennobles man," Don Camillo observed. "Take care not to overdo it."

Peppone raised his eyes, turned his head to one side in order to spit, and went on with his reading. Don Camillo sat down on a box, took off his hat, wiped the perspiration away from his forehead and remarked calmly. "Good sportsmanship is all that really matters."

Just then Smilzo came in, out of breath from having ridden his racing bicycle so fast. At the sight of Don Camillo, he raised a finger to his cap.

"Greetings, Your Eminence," he said. "The influence exercised by the clergy upon minds still beclouded by the Dark Ages is a brake upon social progress."

Peppone did not stir, and Don Camillo continued to fan himself with his handkerchief, only imperceptibly turning his head so as to look at Smilzo out of the corner of one eye. Smilzo sat down on the floor, leaned up against the wall, and said no more. A few minutes later, Straziami came in with his jacket over one shoulder and his hat pushed back on his head. Taking in the situation at a glance, he stood against the door-post and gazed at the world outside. The next to arrive was Lungo, who pushed some tools to one side of the workbench and sat down on it. Ten minutes went by, and the only sign of life among the five of them was the fanning motion of Don Camillo's hand. Suddenly Peppone crumpled up his paper and threw it away.

"Devil take it!" he exclaimed angrily. "Hasn't anyone got a cigarette?"

Nobody moved, except for Don Camillo, who went on fanning.

"Haven't you one?" Peppone asked him maliciously. "I haven't smoked since early this morning."

"And I haven't even smelled tobacco for two whole days," Don Camillo answered. "I was counting on you."

Peppone kicked an empty can.

"You asked for it," he shouted. "I hope you're enjoying your De Gasperi government."

"If you were to work instead of reading your paper, you'd have some cigarette money," Don Camillo said calmly.

Peppone threw his cap on the ground.

"Work! Work!" he shouted. "How can I work if no one brings me anything to do? Instead of having their mowers repaired, people are cutting their hay with a scythe. And my truck hasn't been called out for two months. How am I supposed to get along?"

"Nationalize your business," Don Camillo said calmly.

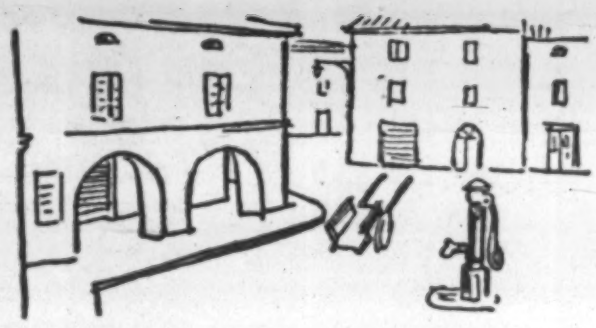
Smilzo raised a finger.

"The Marshall Plan is the enemy of the people," he began gravely. "And the proletariat needs social reforms, not just a lot of talk."

Peppone got up and stood with his legs wide apart in front of Don Camillo.

"Stop raising a breeze with that damned handkerchief will you?" he shouted. "And tell us what that government of your choice is doing about the general strike."

"Don't ask me," said Don Camillo. "I can't fit newspapers into my budget. This last month I haven't read anything but my missal."



Peppone shrugged his shoulders.

"It suits you to know what's going on," he said. "The fact is that you've betrayed the people."

Don Camillo stopped fanning.

"Do you mean me?" he asked gently.

Peppone scratched his head and went back to sit in his corner with his face buried in his hands. On the half-dark workshop silence once more reigned. Each returned to his thoughts on the general strike which had been called from the national headquarters of the Patry. Bulletins had been issued, pamphlets distributed and posters put up to explain what the Party leaders were accomplishing for the people, with the result that in the little world of Don Camillo the people were hungry and life in the village was at a standstill. As the days seemed to grow longer and the tempers shorter, Don Camillo had begun to worry.

"To think that on the other side of the river there are people who might work and choose to strike instead!" Don Camillo exclaimed. "At a time like this, I call that a crime!"

He had diplomatically referred to the neighboring township which was outside Peppone's jurisdiction. It was an important agricultural center and there, as everywhere in the valley, the farmers, unable to get labor were forced to tighten their belts and watch their harvest rot.

Peppone raised his head.

"The strike is the workers' only weapon," he shouted. "Do you want to take it away? What did we fight for in the Resistance movement?"

"To lose the war faster."

So they began to discuss who should pay for the war, and that argument took quite some time. Then they emptied some cans of gasoline into the tank of Lungo's motorcycle, and Smilzo and Lungo rode away, while Don Camillo returned to the rectory.

At midnight a boat shot silently out over the river. In it were five men in overalls, with grease all over their faces, looking like mechanics of some kind; three of them were fellows with especially broad shoulders. They landed on the opposite bank, quite a way downstream, and after walking a mile through empty fields found a truck waiting to take them to a big commercial farm. They proceeded to clean the stable and then to milk the cows. Although there were only five of them, they worked like a whole battalion. Just as they were finishing up with the cows, someone breathlessly spread the alarm: "The squad!"

The five barely had time to get out of the stable by one door before the squad appeared at another, where cans of milk were lined up, ready for delivery. The squad leader kicked over one of the cans and said: "I'll give you a lesson in making butter!" Then turning to his followers, he added:

"Some of you take care of the rest of the cans, and the others come with me to give a lesson to the strike-breakers."

He advanced threateningly toward the five, but the iron bars wielded by the three with the broad shoulders did the work of eight, and their two smaller companions were as slippery as eels and gave just as much trouble. Before long the squad retired, licking its wounds. But, three hours later, a veritable army came to reinforce it. The five picked up pitchforks and awaited the attack, while their new enemies stopped some sixty feet away.

"We don't want to hurt you," shouted their leader. "We're after the farmer that went and got you from the city. You go on about your business, and we'll settle accounts with him."

The women of the family began to cry, and the farmer and his two sons were white with fear.

"No, we can't let you do that," mumbled one of the five, and they held their ground, while the others, waving sticks, advanced toward them.

"Look out!" said one of the giants. And he threw the pitchfork in the direction of the advancing enemy, who drew back while the pitchfork went into the vacated ground. Then he ran into the stable and reappeared just in time to face the enemy's regrouped forces with a Tommy gun in his hand.

A Tommy gun is no laughing matter, but what is even more frightening is the face of the man who bears it, which reveals from the start whether he intends to shoot or not. In this instance the bearer's face made it very clear that if the enemy didn't cease and desist, he would mow them down. They made another attempt late at night to beseige the stable, but a volley of shots convinced them to keep their distance. The strike-breakers stayed on the job twelve days, until it was all over, and when they went away they were loaded down with foodstuffs and money.

No one ever knew exactly who the strike-breakers were. But for some time Peppone, Smilzo, Lungo, and Straziami were very quiet. When Don Camillo discussed the matter at the altar, Christ reproached him for having carried a Tommy gun, but Don Camillo insisted it was Peppone. Finally, however, he threw out his arms and gave in.

"What do you expect, Lord?" he said. "How can I explain it to You? We were so alike that no one could say which one was me and which Peppone. All strike-breakers look the same by night."

And when Christ insisted that the Tommy gun had been carried by broad daylight, Don Camillo only threw out his arms again and said: "There are circumstances that cause a man to lose all notion of time!"

The fight fans definitely weren't getting their money's worth from the two "gladiators" in the ring. They sparred, clinched and waltzed around without either striking a blow. During a lull in the inaction, a disgusted spectators' voice boomed out:

"Hit him now—yuh got the wind with yuh!"—T. J. McInerney.

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Queen Elizabeth

Continued from page 1

your British Parliament in these days? You know that nothing would excite greater manifestations of contempt and disgust than the slightest attempt to introduce the authority of Scripture in a political consultation. That is denying Christ. It is intensely and peculiarly modernism."

And on page 110, we read from Ruskin:

"The form which the infidelity of England has taken, is one hitherto unheard of in human history. No nation ever before declared boldly, by print and word of mouth, that its religion was good for show, but 'would not work . . .' Other nations have taken the position 'either there is or is not a Supreme Ruler; we consider it and declare there is not and proceed accordingly.'

"But we English have put the matter in an entirely new light: 'There is a Supreme Ruler, no question of it, only He cannot rule. His orders won't work. He will be quite satisfied with euphonious and respectful repetition of them. Executions would be dangerous under existing circumstances, which He certainly never contemplated.' "

Blessed Trinity

Continued from page 13

dwell in our souls in a special way. I say special way, because after all God is in everything; if He were not, that being would instantly cease to exist. The Blessed Trinity is in our souls to— The word St. Thomas uses bowls you over! He says the Trinity is there for us to **enjoy**! You and I are invited to turn within ourselves and enter into their company to **enjoy** their knowledge, their happiness, their love.

There is a story told every Trinity Sunday. It was, I believe, on St. Augustine. They say he was down by the sea, trying to understand the mystery of the Trinity. He saw a little boy trying to put the sea into a tiny hole. He asked the boy what he was doing and the boy told him. The learned Father of the Church explained to the little boy that he could never put the vast sea into a hole the size of a cup. "No. And neither can you put the mystery of the Trinity into your finite head!" the boy answered, became an angel and disappeared.

That reminds me of the poem by Robert Louis Stevenson we all learned as little kids. Stevenson wrote:

When I was down beside the sea
A wooden spade they gave to me
To dig the sandy shore.

My holes were empty like a cup
In every hole the sea came up
Til it could come no more.

That little poem has a lesson for us as overwhelming as the sea. Stevenson said, "In every hole the sea came up, til it could come no more." God has been described as an Infinite Sea of Perfection. He is a sea that is bursting to come into our souls and fill them—til we can hold no more. Our soul can grow deeper and wider and receive God more and more, if we will but be generous to Him, if we love Him. The Blessed Trinity is in your soul, enter and enjoy their company, and every day they will possess your soul more and more until finally they burst upon you in a face-to-face vision of love forever.

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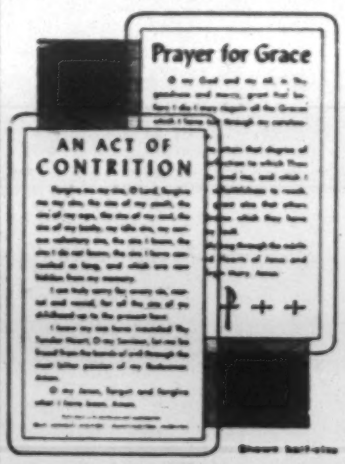

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Our Sunday Visitor, *Huntington, Indiana*

'OH MARY, WE CROWN THEE. . .' — A May procession in honor of Our Blessed Lady was held recently at St. Peter's church, Fort Wayne. In the picture above, June Sliger is is shown placing the crown on the statue of Mary.

Corpus Christi Procession To Be Held In Huntington

Huntington—St. Felix Monastery here will again be the scene of the annual Corpus Christi procession sponsored by the Holy Name societies of the Huntington District. This announcement was made this week by the Very Rev. Msgr. T. E. Dillon, pastor of St. Mary's church here.

The Rev. John Reed, assistant pastor of St. Mary's, who is in charge of arrangements, said the services will begin at 3 p.m. on the monastery grounds, Sunday, June 7. The Rev. Simeon Schmitt, pastor of SS. Peter and Paul's church in Huntington will preach the sermon, and the Rev. Charles Ueber, assistant pastor at SS. Peter and Paul's will be master of ceremonies. Father Reed said that the other officers for the observance will be announced next week.

If it rains, the ceremony will be held in SS. Peter and Paul's church.

Requiescant

Mrs. Cecilia Stoffelen, 78, St. Hedwig, South Bend.

Mrs. Victoria Fujawa, 74, St. Adalbert, South Bend.

Mrs. Roy Gramenz, 44, St. Casimir, South Bend.

Mrs. Mary Kramer, 62, St. Mary, South Bend.

Agnes Bolka, 80, St. Stanislaus, South Bend.

Eugene J. Analy, 52, St. Patrick, South Bend.

Bryan J. Roe, 59, Holy Cross, South Bend.

William R. Archambeault, 77, St. Joseph, South Bend.

Infant Thomas Michael Lorenc, St. Patrick, South Bend.

Infant Mary Ann Badora, St. Hedwig, South Bend.

P. J. Maloney, Hyattsville, Md., St. Paul of the Cross, Columbia City.

Larry A. Clinton, 36, Sacred Heart, Fort Wayne.

George Herber, 71, St. Joseph, Hessen Cassel.

Katherine Leibel, 90, Most Precious Blood, Fort Wayne.

Infant Patricia Lynn Myers, St. Andrew, Fort Wayne.

Infant Joseph Meyer, St. Joseph, Fort Wayne.

Mrs. Lulu J. Bruck, 64, St. Paul, Fort Wayne.

John J. Hart, 42, Most Precious Blood, Fort Wayne.

Parent-Teacher Heads Installed, St. Hyacinth

Fort Wayne — Vincent Wirtner was installed as president at the May 24 meeting of St. Hyacinth P.T.A. in the parish hall. Other members who took office were Joseph Hoag, vice president; Mrs. Robert Becker, secretary and Mrs. Raymond Steinacker, treasurer. Sister Melchiades is principal and the Rev. John J. Moskal, pastor.

Rural Life

prepared by
National Catholic
Rural Life Conference

What Is In The Wind?

By REV. DANIEL F. DUNN

"What is in the wind?" is a question often put by those who are inquiring about a rumor or some new development. We will answer this question not in its figurative meaning, but in a more literal way. We shall not answer as analytical scientists who would reply that "the wind contains air which is the the odorless, tasteless combination of gasses surrounding the earth." We frequently observe the effects produced by the activity of the wind.

From my desk, here in Des Moines, I can see a hemlock swaying from the force of the wind and birds buffeted about by the gale's high force. There are paper seemingly defying the law of gravity clinging against the wire mesh fence, where the force of the wind holds them. This agitation of that "combination of gasses" is caused when the warm air currents and cool air currents meet. The force resulting varies from the zephyr stage to tornadoes, about which men have talked for many centuries. More recently recognized is the phenomena known as an air pocket, which makes things unpleasantly interesting for those who travel in airplanes.

Winds which howl during the dormant season of vegetation are said by some to be "doing nature's housecleaning," as they break the deadwood from the trees. Housewives (who do not have mechanical dryers) tell us that their clothes dry much more rapidly on a windy day. Horticulture experts make recommendations for the planting of corn, or other vegetation which must be pollinated, in suitable arrangements so that the prevailing winds will carry the pollen where it is wanted. They advise the gardener who plans to plant merely a single row of corn to plant instead several short rows, side by side. In this way there is much more possibility that, regardless of the direction of the wind, the pollen will be carried. While giving this advice, the horticultural expert also warns the gardener that in the application of sprays, or when dusting with insecticides, the direction of the wind be kept in mind. The gardener should see to it that these chemicals reach the plants and are not inhaled by the operator.

The agricultural engineering authorities suggest that those who are to build farm structures keep in mind the prevailing winds of the summer season, when windows would be open, in arranging the relative location of the dwelling house and other buildings from which a characteristic odor may emanate. They make recommendations also in regard to the location of wind mills for the pumping of water, making use of inexpensive air power. These discussions of the air and many others are partial answers to the question, "What is in the wind?"

Even when the air is "still" and there is no wind, the air is moving. It is being inhaled by man and beast. Its oxygen is used and exhaled in a combination with carbon, known as carbon dioxide. The plants meanwhile are, through their leaves, extracting the carbon from the carbon dioxide and releasing free oxygen into the air once again. This is an air conditioning process which God put into operation on the third day of the creation of the world when He created the plant life. Many there are who have considered how powerful, how useful, though invisible, is air moving about as wind. However, many of these people claiming allegiance to science insist that they will not believe in the existence of a human soul, an angelic spirit, or a God Who is a Supreme Being because they have not seen any of these things. When next we meet such a 20th century doubter, let us remind him that the air he breathes, and which offers support to the wings of birds and the propellers of airplanes, cannot be seen but is very real. It may lead him to ask more about "What is in the wind," and to appreciate spiritual values, even though they cannot be appraised by the material eye of man.

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OUTDOOR MEMORIAL DAY MASS IN SOUTH BEND — The Very Rev. Msgr. John Sabo, dean of the South Bend Deanery and pastor of Our Lady of Hungary church, is shown going over plans for an outdoor Mass on Memorial Day which is being sponsored by the America Legion Post 272. The Mass will be offered at 9 a.m. at the Purple Heart outdoor Memorial Altar at Our Lady of Hungary church. Assisting Monsignor are (left to right) Mrs. Betty Hadrick, general chairman, Mrs. Irene Sailor of the Legion Auxiliary, and Frank Weisser, commander of Post 272. — Photo by Ted.

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A Non-Catholic Looks Us Over

Sees Children Spend 'Instant With God'

BETTY JEFFRIES

THERE'S a lot of theatre in religion. At least, I always thought so. That's why it didn't bother me for so long. Play-acting I never take seriously.

The Old Testament plays a big part in the Protestant faith. It plays a part in Catholicism, too, but in a different way. With the Church it's in the ritual and the Mass and the vestments. With Protestants it's in the stories.

I grew up with Joseph and his many-colored coat, with Jonah and his big-bellied whale, with Abraham and Isaac apd Ruth and Naomi and poor, long-suffering Job. David we met as children and the breath-taking beauty of his songs to God—no matter how many authorities say he didn't write every Psalm—will never be forgotten. Both in story and picture we knew these people. Sometimes we took their parts in plays.

When I was about eight, I was picked to be a handmaid in the second act of "Moses," a play about life in the rushes written by a neighbor lady. I grew up play-acting my religion; maybe this is why it never seemed vitally important. As a handmaid I had one line, the second act climax:

"Yea," I hollered at every rehearsal, "and in a basket he LIETH!"

It was a good line. The handmaid next to me discovered baby Moses in a bunch of cactus plants brought from home and I saw that he was lying in a basket. I gave it my all. Unfortunately I had to carry a palm with which to fan the princess, Pharoah's young daughter, played vigorously by the 56 year old president of the Missionary Society.

Not All 'Show'

Palms don't grow in Iowa, so the princess brought their garden rake. Someone had painted it green and gold a few minutes before the curtain went up . . . or down, as in the case of our play. As I extended my arm to point and started my line, I was to wave my palm for added emphasis. In the first place the rake was too heavy. In the second, the gold paint glued the thing to the side of my burlap robe and it stuck there at half-mast. No matter how I tugged, it stuck. As I got to my last word, I gave a desperate last-ditch heave. With a bound the rake head came loose and sailed across the stage straight for the princess. Before she had time to do more than open her mouth in protest, it bounced off her veils and lit in the wings. She staggered across toward me and fell gracefully in the bulrushes, putting an end to a thrilling play which should never have been written in the first place.

It was a long time before I was asked to be in another Biblical Drama. In the meantime I passed my twelfth birthday and according to Presbyterian rule, took instructions to join the church. Christ was 12 when He first appeared in the synagogue among the teachers, so in many Protestant churches 12 is the age for church membership.

My instructions lasted six weeks and were conducted by the minister personally. He was a good man, sincere, hard working, devout. He was also a Scot. My instructions confirmed me in my idea of play-acting and church work, for they mostly consisted of the history of Scotland and Mary, Queen of Scots.

Katie Hepburn's movie showed up in town two days before my instructions began. It was very pro the Queen. It was also unfortunate timing. Had the elder asked me any questions the Sunday I was admitted to church membership, I would have gotten zero on answers. All I knew was Mary and her infamous behaviour according to a 20th Century Scottish Protestant. I saw the movie six times in spite of his lectures. It was a good movie, a bad set of instructions.

In 1947 I saw the same thing happening to a group of Catholic youngsters in Paris. Or so I thought, anyway. One Sunday there was a First Communion at the French church around the corner from us. The boys and girls were dressed in white. Beautiful white. Each one looked more lovely than the next and they all resembled angels. Having been many an angel myself, I nodded my head understandingly and for the umpteenth time told myself the whole religion business was theatrical. Show. Pure and simple play-acting. As I sat in my pew before Mass began, I watched for the child who would bean the princess on the head and spoil the whole thing. In any kid play there's always one.

I was wrong, of course. It took me two hours to see that, but ever since that long morning I've more or less lost my sense of the stage when it comes to church. You see, I kept my eyes on those little French kids. I watched them as they came up the aisle, their hands folded reverently before them, their eyes solemnly down. Sincerity is difficult to keep up. Spirituality is almost impossible, especially for seven year olds. Somewhere along the line the child pretending will tire and begin to squirm. I watched especially for him. He wasn't there. It was serious to those little ones. The real thing. Not a play or a ceremony every spring. Christ was coming to each child in the small communion wafer and each child knew it.

How can I be so sure? Their devotion, which never faltered throughout the long service, their eager eyes that watched the priest trustingly, believingly. Most of all the tear on the cheek of one tot as he walked from the altar back to his place in the pews. It was a tear of joy and it was from the heart. Not the sort of thing included by the Costume Committee for a professional pageant.

Suddenly "Moses" and Katie Hepburn and the rest seemed far away. The real meaning of things was close to me in that French church, as close as that tear in the eyes of a child who has spent an instant with God.

Sister Dolores

A large sign outside the Philippine town of Tolosa on Leyte intrigued this Irish Redemptorist. It was the name of a new school: **Our Lady of Perpetual Help.** He was even more intrigued by Sister Dolores, the superioress of the school. She was a native Filipino. "Oh Father, I've carried a picture of Perpetual Help since I was a youngster at a convent school in Manila. A Redemptorist gave us a retreat, and introduced us to this picture. He explained all its history and symbolism. For twenty years I was on the mission in China. I've been waylaid by bandits, and threatened by the Communists. But Our Lady of Perpetual Help always came to my aid. So when I was told to found this school here at Tolosa, I naturally named it after my favorite Madonna."—**Perpetual Help.**

After being discharged, a young veteran in a neighboring town opened a shoe repair shop. Just how well things were going with the new enterprise was succinctly expressed by its owner one day when a customer asked him how he was getting along.

"Couldn't be better," he said, cheerfully, with a nod of his head toward his "unfinished business." "Two weeks behind already!"—**T. J. McInerney.**

In The Factory, A Challenge

MANY years ago in a factory workshop on the outskirts of Paris, an aggresive non-Christian defied any Christian worker to acknowledge his faith in front of his colleagues. An apprentice named Gustave Laugeois, a member of the then new Young Christian Workers, took up the challenge.

He went to the middle of the workshop, knelt down and said a prayer. A respectful silence fell over the immense room. It was broken only when the oldest worker went up and shook the young man's hand, saying.—"Thank you, young fellow. You're more courageous than we."

The story was told by Cardinal Gerlier, Archbishop of Lyon, paying tribute to Gustave Laugeois. For the worker, Laugeois, who witnessed to his faith is dead. He died not as a simple worker but as a priest. After he was ordained Father Laugeois became a Young Christian Worker chaplain. And Cardinal Gerlier has urged Young Christian Worker members and their chaplains to have him as their "example and protector."

Insurance Agent: A chap who doesn't believe that life begins at 40.—**J. T. Mack.**

A Word To Non-Catholics

A Mystery Revealed

MICHAEL MONDAY

HAD it not been for the coming of the Lord Jesus, we would never have known that the one God exists in three Persons.

For thousands of years, the Jewish people had repeated the formula: "Hear, O Israel, the Lord thy God is one God!" (Mark 12:29). Just as, since the sixth century and up until this day, thousands of Mohammedan muezzins have cried from thousands of minarets: "No god but God!"

For them, God remains a majestic Being, known only through His many gifts. Of His own inner life, of what went on behind the mystic veil, mankind had not an inkling until Jesus came and gave us as much information as our limited minds could contain.

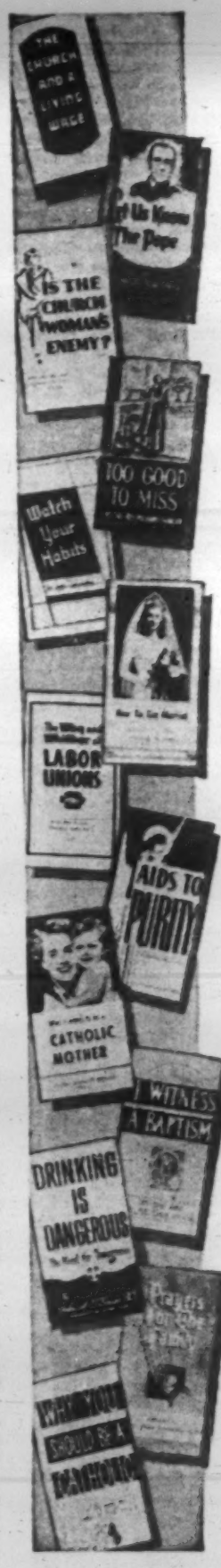
There is one God, He said. But in many ways He inferred that He, too, was God. ". . . I and the Father are one" (John 10:30). "He that seeth me seeth the Father also" (John 14:9).

The people around Jesus knew well what He meant, for they told Pilate at His trial: "We have a law; and according to the law He ought to die because He has made Himself the Son of God" (John 19:7). This couldn't have meant "Son of God" in the usual sense in which every man is a son of God, for in that case they would have all fallen under the same accusation.

Now it is obvious that Jesus and the Father are distinct persons, yet each is God, and still there is only one God.

To take a further step: At the baptism of Jesus, the "Spirit of God" descended upon Him in the form of a dove. And on the eve of His death, He promised to send His disciples another One—a Paraclete, a Comfortor, the Holy Ghost. People are to be admitted into His kingdom by baptism "in the name of the Father, and of the Son, and of the Holy Ghost." Finally, ten days after His ascension, the Third One descends in tongues of fire and from there on the disciples go out teaching and baptizing in the name of the Trinity, for according to the words of Jesus, Father, Son, and Holy Ghost are equal, sharing the same dignity in the one Godhead.

This is only one of the many reasons which have led Christians, from the time of Jesus, to profess belief in one God, but a belief that has been infinitely enriched through the revelation of three distinct Persons in that one God, equal in all things: Father, Son, and Holy Ghost.



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OUTSTANDING ALERDING YOUTH WORKERS—Thomas Bodnar receives his award as one of the outstanding workers at the Gary Alerding Settlement House from Mrs. Matthew Tetek, vice-president of the Alerding board of directors, at the 10th annual workers banquet sponsored by the Gas House. Waiting his turn for the same award is Richard Zimmerman as Rev. James Cis, director of the house, smiles approval.—Gary-Post Tribune photo.

WIN AWARDS—Pictured are four students from St. Stanislaus School, East Chicago, who won scholastic awards this year: Scholarship to Bishop Noll High School, Maxine Bogusz (left, top); Anthony Sobkowicz, (right, top); American Legion awards: Marge Bach, (left, bottom) and Edward Koczwara, (right, bottom).

Pat McGeehan Stars On 'Hour Of St. Francis'

Fort Wayne—Pat McGeehan, beloved by millions for his superb narration and splendid acting in hundreds of Hour of St. Francis dramas, reaches new heights in a story which radiates the spirit of St. Francis himself. The story will be heard at 9:15 a.m. Saturday, May 30, over Radio Station WOWO.

As Budd, head of the world's only cafeteria without a cash register, St. Anthony's Dining Room in San Francisco, he explains the reason behind the restaurant.

Budd relates the story of John Smith, who, after coming to the dining room starved in body and spirit, suddenly finds himself heir to a fortune of $30,000. He has only to buy a railroad ticket, and he will be on his way to a new life. To his horror, he discovers within himself an enemy which will not release him from bondage.

John Smith's struggle and its final outcome give a new answer to an old question: "Can you ever do anything with a skid-row bum?"

Ende, Flors, Indonesia —(NC)— The Church's two great social encyclicals and that on communism have been translated into Malay here in an effort to spread Catholic teachings on these crucial issues in the young republic of Indonesia.

College And School News

A gift of $135,000 to the University of Notre Dame by Mr. and Mrs. Joseph LaFortune, Tulsa, Okla., will be used to convert old Science Hall into a new student center on the campus, it was announced Friday by the Rev. Theodore M. Hesburgh, C.S.C., president of the university. The completely renovated and newly furnished building will be called the LaFortune Student Center, Father Hesburgh said.

LaFortune is vice-president of the Warren Petroleum Co., Tulsa. He is a native of South Bend, Ind., a 1916 alumnus of Notre Dame, and a member of the University's Associate Board of Lay Trustees. He was awarded an honorary degree by his alma mater in 1949.

Ralph W. Wright, son of Mrs. Loretta S. Wright, Fort Wayne, is now stationed at French Morocco, North Africa, where he is serving with Naval Photographic Squadron 62 of the Atlantic Fleet. Wright, who was graduated from Central Catholic high school in 1948, was recently promoted to Petty Officer Third Class.

Josephine Kuizin of Gary is among the 18 high school seniors to be awarded honor tuition scholarships to Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Ind. Official announcement of the award will be made at the 112th Commencement exercises of the College, June 2.

Donald Gillig, Catholic high school senior, son of Mr. and Mrs. Leo T. Gilliag, Decatur, has been awarded the Decatur Knights of Columbus scholarship to St. Joseph's college, Rensselaer, the committee on awards announced today.

Larry Sorg, Fort Wayne Central Catholic high school student, was awarded one of 11 full-time one-year scholarships by the Fort Wayne Art School. Sorg is the son of Mr. and Mrs. William A. Sorg.

Eugene Eifrid, of Central Catholic in Fort Wayne was one of five local high school students to receive the annual Kiwanis Club Citizenship awards. The awards were presented last week by David H. Hostetter, chairman of the Boys and Girls Work Committee.

Michael Bonahoom, son of Mrs. Selma Bonahoom, Fort Wayne, has written a short story, "Seven Last Words," which appeared in the May edition of the campus literary magazine, the **Exponent**. A graduate of Central Catholic high school, he is a senior in the school of education.

Irving E. Fasan, Jr., Munster, Indiana, a Notre Dame graduate student who will receive his master's degree in August, has been awarded Fulbright Scholarship to study abroad during 1953-54.

K. C. BOWLING LEAGUE CHAMPS—The all priest team known as Ed's Padres, won the Gary Knights of Columbus 1952-53 Bowling League Championship. Pictured left to right, seated: Rev. C. Koors, Rev. L. Michalski, Rev. S. Vrabely, captain. Standing: Rev. D. Peil, Rev. L. Madejczyk, Rev. I. Vichuras, and Rev. J. Smith.

Charles Dick, of Fort Wayne Central Catholic high school, won second place in a chemistry contest sponsored by the Northeastern Indiana Division of the American Chemical Society. Margaret Schmitt and Tom Smith, of Decatur Catholic, and Pat Ledden and Mary Ellen Bendel, of Fort Wayne Central Catholic, won honorable mention in the contest.

Fort Wayne Couple Notes Golden Wedding

Fort Wayne—Mr. and Mrs. Joseph P. Labbe, 812 Madison St., celebrated their golden wedding anniversary last Wednesday with a family dinner at the home of their daughter, Mrs. Thomas A. Becker, 2943 Alexander Ave. The couple has two daughters, three grandchildren, and two great grandchildren. They were married May 20, 1903, in St. Peter's Church.

To Receive Degree

Dubuque, Iowa—A student from the Fort Wayne diocese will receive his degree in the 114th annual commencement exercises of Loras college, Dubuque archdiocesan school for men, on Sunday, May 31. John S. Slamkowski of Hammond, will receive a bachelor of science degree in general science. Slamkowski recently received a dental appointment to the State University of Iowa.

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NURSE TO HOLD FORMAL DANCE IN FORT WAYNE—Chairmen for the Senior Prom to be given Friday night, May 29, by the Senior Class of St. Joseph Hospital School of Nursing are shown above. From left to right, they are Nancy Christle, co-chairman; Armelia Wyss, chaperon committee chairman, and Felicia Klipfel, co-chairman. The dance will be held at the Hotel Van Orman Ballroom.—Fort Wayne News-Sentinel photo.

Commencement Week At Schools, Colleges

Cardinal McIntyre Talks At N.D. Baccalaureate

Notre Dame—America's newest cardinal and a noted educator and scientist will be the principal speakers and receive honorary degrees at the 108th annual commencement exercises of the University of Notre Dame on June 7.

His Eminence, James Francis Cardinal McIntyre, Archbishop of Los Angeles, will deliver the baccalaureate sermon and Dr. Detlev Bronk, president of Johns Hopkins University, Baltimore, Md., will be the commencement speaker, according to an announcement by the Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame.

Honorary degrees also will be conferred on Brigadier General M. K. Deichelmann, U.S.A.F., Commandant of the U.S. Air Force R.O.T.C., Montgomery, Ala; Bernard J. Voll, Notre Dame alumnus and trustee and president of the Sibley Machine and Foundry Corporation, South Bend, and Joseph P. Savage, Chicago attorney.

More than 1,000 Notre Dame students will receive graduate and undergraduate degrees at the commencement exercises which will be held in the Notre Dame Stadium. Cardinal McIntyre's sermon will be heard during a Solemn Pontifical Mass to be offered Sunday morning by the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, and an honorary alumnus of the University.

The commencement weekend events will get underway Saturday morning with the traditional Last Visit of the senior class to Sacred Heart Church on the campus. This private ceremony will be followed by the annual Class Day exercises and the commissioning of senior members of the Army, Navy and Air Force R.O.T.C. units in the University Drill Hall.

Student speakers on this occasion will be: Ernest J. Bartell, River Forest, Ill., valedictorian; Alfred C. DeCrane, Cleveland Heights, Ohio, class orator; and Kerwin H. Fulton, Huntington, W. Va., senior class president.

Dr. Detlev Bronk

Cardinal McIntyre

Diocesan Students Receive Degrees At St. Joe College

Rensselaer — Twelve students from northern Indiana are among the 62 graduates who will receive their bachelor's degree from St. Joseph's College at the 58th annual Commencement Sunday afternoon, June 7.

His Eminence Samuel Cardinal Stritch will be the principal speaker and will present the diplomas to the graduates. Cardinal Stritch and the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne and an alumnus of St. Joseph's, will receive an honorary Doctor of Laws degree.

The Most Rev. John G. Bennett, Bishop of Lafayette, also an alumnus, will officiate at the Baccalaureate Mass at 10:30 a.m.

The Indiana graduates are: George D. Brown, Whiting; Paul L. Moosmiller, Remington; Duane A. Dunn, South Bend; William D. Elbert, Goodland; Boyd E. Reutebuch, Winamac, and Gerald A. Wenzel, East Chicago.

Also, George J. Grecu, Kokomo; John M. Haffner, Fort Wayne; Joseph Q. Pindell, Elkhart; John G. Pastrick, East Chicago; Thomas H. Schnieders, Fort Wayne, and John W. Wolfe, Gary.

Grecu has been selected class valedictorian.

London — (NC) — Archbishop Richard Downey of Liverpool, who is recovering in a hospital from internal hemorrhage, has been honored by His Holiness Pope Pius XII by being named an Assistant at the Pontifical Throne.

TO GRADUATE—Four girls from the Fort Wayne diocese will receive degrees at Commencement exercises at St. Mary-of-the-Wood College, Terre Haute, June 2. Suzanne Voorehees (top, left), daughter of Mr. and Mrs. F. M. Voorhees, Fort Wayne, will receive an A.B. degree. Eleanor A. Huguenard (top, right), daughter of Mr. and Mrs. Clem Huguenard, Fort Wayne, will receive a B.S. degree. Joanne Rowan (bottom, left), daughter of Mr. and Mrs. Pierce F. Rowan, East Chicago, and Mary Ann Weitz (bottom, right), daughter of Mr. and Mrs. Robert M. Weitz, Fort Wayne, will receive A.B. degrees.

At St. Mary's College...

Bishop Pursley, Senator Mansfield Will Speak

Notre Dame—The Most Rev. Leo A. Pursley, D.D., LL.D., Auxiliary Bishop of Fort Wayne, will give the Baccalaureate address, "Christian Optomism and Youth," at St. Mary's College for Women, on June 5.

The celebrant for the High Mass at the Baccalaureate program will be the Rt. Rev. Monsignor Thomas V. Jordon, of Rock Island, Ill. Monsignor Jordon is the uncle of Mary Catherine Jordon, a member of the St. Mary's graduating class.

Monsignor Jordon is at present the spiritual director of three religious communities of Rock Island, Ill. In 1949 he was elevated to the position of Right Reverend Monsignor. This June Monsignor Jordon will mark his Silver Jubilee as a priest.

The Honorable Michael Mansfield, five times senator from Montana, will deliver the Commencement address on June 6. He will speak on "American Foreign Policy."

A capable and colorful member of the House of Representatives, the Montana senator is a member of the Committee on Foreign Relations. He also holds the distinction of being the first U.N. delegate from the Pacific Northwest.

COMMENCEMENT SPEAKER—The Honorable Michael Mansfield, five time senator from Montana, will deliver the commencement address at St. Mary's College. Shown with him are his wife, Maureen, left, a former St. Mary's graduate; and his daughter Anne, right, a high school senior.

28 Will Graduate From St. Francis College, May 31

Fort Wayne—Twenty-eight students will be graduated from St. Francis College at Commencement exercises at 8 p.m. June 3. Baccalaureate services will be held at 9 a.m. Sunday, May 31.

Members of the graduating class are Sr. M. Luciana, Sr. M. Paula, Sr. M. Francis de Sales, Sr. M. Imelda, Sr. M. Mariella, Sr. M. Xavier, Helen Hockey, Iola Baily, Thelma Koontz, Maxine Lea, Cleo Bessie Lepley, Elenora Stanford, Anna Lowe.

Jean Ma, Evangeline Jenkins, Wilma Garmire, Clarissa Baker, Julianne Fortner, Lois Egolf, Evangeline Fuller, Delores Metker, Julia Ley, Mary Young, Mary Powers, Rosemary Leeper, Cynthia Probst, Nancy Glessner.

Milwaukee —(NC)— Benefactors will be asked to underwrite professorships at $7,000 a year in a new faculty development program launched at Marquette University to improve the status of its teaching staff.

St. Hedwig P.T.O. Installation June 17

South Bend Installation of St. Hedwig P.T.O. officers will take place at a pot-luck supper scheduled in the parish club rooms, June 17. To be installed are Mrs. Joseph Kapsa, re-elected, president; Mrs. Virginia Wisniewski, vice president; Mrs. Stanley Jastrzembski, recording secretary; Mrs. Al Salata, treasurer; Mrs. Joseph Markiewicz, membership chairman; the Rev. B. J. Sztuczko, C.S.C., pastor, chaplain and Sister Aloise, C.R.F., principal, honorary president.

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Official

Continued from page 1A

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Rev. J. Lach
Rev. A. Wibbert
Rev. J. Wonderly
Rev. J. Smith
Rev. J. Bartkowski
Rev. S. Cak
Rev. A. Quinlisk
Rev. C. Koors
Rev. F. Seimetz
Rev. J. Witte
Rev. B. Domsich
Rev. P. Meehan

Second Group

June 17-19

Most Reverend Leo A. Pursley, D.D.

Most Reverend William O. Brady, D.D., Retreat Master

Rev. S. Stephenson
Rev. J. Frawley
Rev. W. Plotzki
Rev. L. Madejczyk
Rev. E. Klein
Rev. A. Topor
Rev. W. Faber
Rev. W. Voors
Rev. L. Duray
Rev. L. Elliott
Rev. L. Grothouse
Rev. R. Hoffmann
Rev. J. Horvath
Rev. A. Letko
Rev. A. Jasinski
Rev. A. Mathieu
Rev. A. Phillips
Rev. E. Roswog
Rev. J. Stapleton
Rev. A. Switzer
Rev. F. Cardinali
Rev. J. Cis
Rev. J. Conroy
Rev. L. Cross
Rev. L. Gollner
Rev. M. Lange
Rev. L. Reddington
Rev. J. Szot
Rev. I. Vichuras
Rev. G. Wirtz
Rev. R. Zahn
Rev. T. Depa
Rev. J. Lenk
Rev. S. Manoski
Rev. R. Traub
Rev. L. Zenz
Rev. R. Wojcicki
Rev. C. Zurawiecz
Rev. S. Cvaniga
Rev. J. Jacobs
Rev. L. Jeziorski
Rev. L. Mastey
Rev. V. Rosenthal
Rev. M. Vichuras
Rev. P. Bogivich
Rev. E. Hession
Rev. E. Keever
Rev. J. Klinker
Rev. H. Schoudel
Rev. G. Naudzius
Rev. J. Zubak
Rev. T. Doody
Rev. R. Hoevel
Rev. G. Muresan
Rev. F. Melevage
Rev. B. Shank
Rev. A. Suelzer
Rev. A. Van Nevel
Rev. M Horvath
Rev. J. Jakubielski
Rev. M. Kish
Rev. D. Muldoon
Rev. D. Peil
Rev. H. Ameling
Rev. S. Milewski
Rev. C. Senderak
Rev. M. Bachronik
Rev. C. Bergan
Rev. H. Smartz
Rev. J. Bargielski
Rev. W. Lester
Rev. A. Zimmerman
Rev. J. Daniels
Rev. P. Fusco
Rev. J. Gerstbauer
Rev. J. Till
Rev. W. Vogt
Rev. R. Contant
Rev. E. Litot
Rev. M. Spebar
Rev. R. Guerriero
Rev. P. Celiesuis
Rev. A. Rzeszutek
Rev. V. Lengerich
Rev. S. Vrabely
Rev. M. Bell
Rev. T. Doriot
Rev. J. Gieranowski
Rev. W. Peil
Rev. L. Wozniak
Rev. C. Ueber
Rev. A. Balczun
Rev. H. Krysinski
Rev. E. Kazmierczak
Rev. J. Minnich
Rev. J. Reed
Rev. J. Jercha
Rev. A. MacDonald
Rev. R. Hammond
Rev. R. Smith
Rev. J. Strebig

Entire Class

Continued from page 1A

the St. John's Panel Room, Whiting.

Father Campagna, native of Castrae de Volrei, Italy, following ordination, studied canon law at Catholic University and Rome. He served as assistant, St. Andrew's and chaplain, St. Vincent Villa, Fort Wayne in 1932 and assumed his present pastorate on July 1, 1933. He is also founder and director of Hoosier "Boy" Town, Crown Point, Ind.

Father Suelzer

Father Suelzer will offer his jubilee Mass in St. Joseph Church, Mishawaka, at 11:00 a.m., Sunday, May 31. He will be assisted by his brother, the Rev. Anthony J. Suelzer, assistant, Our Lady of Perpetual Help, Hessville, deacon; the Rev. Joseph P. Horvath, pastor, St. Stephen, South Bend, subdeacon; his nephew, Frater David G. Suelzer, O.S.C., Sacred Heart Seminary, Fort Wayne, master of ceremonies.

The Rev. Paul J. Schmid, chaplain at St. Margaret Hospital, Hammond, who preached at Father Suelzer's first Mass, will deliver the jubilee sermon.

Father Suelzer, native of Fort Wayne, was assistant at the Cathedral, Fort Wayne, 1928-39; pastor, St. Stephen, South Bend, 1939-44. He became pastor of St. Joseph, Mishawaka, on July 5, 1944.

Father Zjawinski

Sacred Heart Church, LaPorte, will be the scene of Father Zjawinski's jubilee Mass, Sunday, May 31, at 10:00 a.m. The Very Rev. Msgr. Julian Skrypinski, pastor, St. Stanislaus, East Chicago, will serve as archpriest; the Rev. Wencel Karp, pastor, Sacred Heart, Gary, deacon; the Rev. Joseph Buczyna, pastor, St. Joseph, East Chicago, subdeacon; the Rev. Joseph Ciecka, C.S.C., assistant, St. Casimir, South Bend, master of ceremonies. The Rev. Boleslaus Sztuczko, C.S.C., pastor, St. Hedwig, South Bend, will deliver the sermon.

Father Zjawinski, native of Kamieniec, Poland, served as assistant, St. Joseph, Hammond, 1928; assistant, St. Hedwig, Gary, 1929; assistant, St. Stanislaus, East Chicago. He became pastor of Sacred Heart on January 27, 1944.

Father Mannion

Father Mannion's jubilee Mass will be offered on Sunday, June 7 at 11:30 a.m. in St. Luke Church, Gary. The Very Rev. Thomas S. Walsh, M.M., Vicar General of Maryknoll, Maryknoll, N. Y., will be deacon; the Rev. Leo P. McHale, pastor, St. Ann, Lafayette, Ind., Father Mannion's cousin, subdeacon. The Very Rev. Francis X. Guerre, pastor, St. Mark, Gary, will deliver the sermon.

Dinner for the clergy, relatives and friends will be served at 1:30 p.m. in the Marquette Park Pavilion. The parish reception is scheduled for 7:30 p.m. in the V.F.W. hall.

Father Mannion, native of Kokomo, was assistant at St. Mary, East Chicago, 1928; pastor, St. Patrick, Lagro, 1934; pastor, Sacred Heart, Warsaw, 1942. On April 20, 1951, he was named to the pastorate of St. Luke, Gary.

Father Sullivan

Father Sullivan is a native of Huntington. His first assignment was at St. Charles, Peru in 1928. After a year's leave of absence, he became pastor of St. Patrick, Oxford. In March, 194, he became a chaplain in the U. S. Navy and is at present serving the Veterans' Hospital in Long Beach, Calif.

Father Hennes

Father Hennes was born in Kentland, Ind. His assignments were: assistant, St. Patrick, Kokomo, 1928; All Saints, Hammond, 1929; St. Mary, Decatur, 1930; Fort Wayne Deanery CYO director, 1937; St. Vincent Villa, chaplain, 1939; Diocesan CYO Director, 1940; pastor, St. Rose, Monroeville. On July 3, 1951, he was assigned to the pastorate of St. Monica, Mishawaka.

Father Breitenbach, native of Wanatah, was assistant at St. Mary, East Chicago from November 1933 to July 1934. Father Walski was assistant at Our Lady of Hungary, South Bend; St. Hedwig, Gary; chaplain, St. Anthony, Michigan City and pastor of St. Mary, Kouts.

Polish Reds Sentence 2 Priests To Prison

Berlin —(NC)— A Polish "people's court" at Bialystok has sentenced two priests to 20 years in prison on charges of organizing underground bands.

The sentenced priests are identified as Fathers Borysiewicz and Kaninski, according to reports reaching here. The prosecution charged that the priests were "an instrument of the kulaks (large farmers)."

At the same time the veteran Polish communist leader, Gen. Edward Ochab, has written in the communist press of the absolute necessity to weed out the "influence of the kulaks and the clergy" from Polish life. He added: "The fight against the influence of the reactionary clergy . . . is today the greatest task of the party."

Bishop Confirms 260 Converts At Cathedral Rites

Fort Wayne — Two hundred sixty converts and 39 children of the Cathedral parish received the Sacraments of Confirmation Sunday afternoon at the Cathedral.

The Most Rev. John F. Noll, Bishop of the Diocese, conferred the Sacrament and also delivered the sermon. The Most Rev. Leo A. Pursley, Auxiliary Bishop, was unable to attend as he was in Philadelphia conducting a retreat.

The 260 converts represented all Fort Wayne Catholic parishes. During the year inquiry classes are held in the various parishes and after Baptism of these converts in their respective parishes, a joint ceremony is held for the Sacrament of Confirmation at the Cathedral.

AWARD WINNERS AT K. C. CONVENTION—Pictured are the award winners at the recent state K. of C. convention in Lafayette. Left is Joseph V. Riley, Vincennes, receiving the layman's award from the Most Rev. John G. Bennett, Bishop of Lafayette. Right is Lawrence Kessler, Hammond, oratory contest winner and Thomas G. Medland, Logansport. Medland and all present state officers were re-elected for another term.

Plight Of Refugee Intellectuals Called To Attention Of U. N.

United Nations, N. Y. —(NC)— The tragic problem of refugee intellectuals was called to the attention of the Social Commission of the Economic and Social Council by the representative of the International Catholic Migration Commission.

Irene Dalgiewicz said that few of these intellectuals find employment in their own professions and often are destitute. She urged:

(1) that a survey be made of their present situation, since it is impossible to act unless information is available;

(2) that supplementary training be provided to enable refugees to practice their professions in countries of resettlement;

(3) that restrictions on admission and practice of profession be relaxed;

(4) that further efforts be made to employ refugee intellectuals in U. N. technical assistance projects and in countries where there is a lack of professional experts.

Pax Romana, which has done a great deal of work with refugee intellectuals, joined the Migration Commission in the statement.

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